

THE

Baptist Magazine.

JANUARY, 1816.

ON THE NEW YEAR.

NOTWITHSTANDING the tens of thousands who, during the past year, have gone into eternity, the world is still furnished with inhabitants; and the various offices which they left unoccupied, are again supplied. "One generation passeth away and another cometh;" and though in many things "their way was their folly,"—yet their posterity approve their sayings," and are pursuing the same course of "vanity and vexation of spirit."

The commencement of the present year will be noticed as an era of universal peace. The storm which agitated the continents of Europe, Asia, and America, is hushed to silence. The din of war is no longer heard. The sword is returned to its scabbard. The soldier resumes the employment of the husbandman. "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear in sunder: He burneth the chariot in the fire."

Though the fierce demon of discord and war may not be permitted, in this year, to ravage the earth; yet the seed of

depravity, which is sown in the hearts of all, will produce an abundant crop of disobedience, misery, and death. During the succession of three hundred and sixty-five days, parents will take a long farewell of their affectionate children;—pastors will preach their last sermons to their afflicted flocks;—judges and senators will finally vacate their important stations;—and monarchs will for ever resign the purple, sceptre, and diadem. Respecting persons of every description, it is doubtless written in the councils of heaven, "This year thou shalt die." We hope the year will not terminate without having witnessed events full of divine goodness and mercy towards the dwellers upon the earth. May we not expect, that the various means employed for disseminating evangelical truth, will not be altogether in vain? Will not this "handful of corn, sown upon the tops of the mountains, shake like Lebanon?" and the accessions made to the church of Christ, be numerous and flourishing, "as the grass of the earth?" Is it not probable, that, in this year, there will be for many "a time to be born" again? And, re-

specting whom, parents and ministers, with adoring praise, will repeat, "Even from this time it shall be said, What hath God wrought?"

Among the numerous readers of this Essay, it may be presumed, many will this year be numbered with the dead: and the tongue now employed in articulating its contents, be silent in the dust! Is the reader a youth who has attained that period of life, that he feels himself released from the restraints of "tutors and governors:" or, who is anticipating the pleasures of connubial enjoyment? or, is he a tradesman, engaged in the hurry, or immersed in the cares of business? or a miser, who is adding house to house, or field to field? or, a thoughtless spendthrift, who, with his companions, is saying, "Let us eat and drink, for to-morrow we die?" Such persons are, in general, unconscious of the shortness and uncertainty of time, and are saying, "Soul, take thy rest, thou hast much goods laid up for *many years!*"

"On this side, and on that, men see their friends

Drop off, like leaves in autumn; yet launch out

Into fantastic schemes, which the long livers
In the world's hale and undegenerate days
Could scarce have leisure for."

Let it be considered, that eternal consequences depend upon the use or abuse of the time allotted to each individual! Could the writer and reader of this Essay be even assured, that they would be among the survivors of the present year, still their "time will come to die;" and, therefore, respect-

ing the various concerns which relate either to the present life, or to that which is to come, the word of inspiration says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Let the unconverted reader reflect, that while he is impenitent, and neglecting the "great salvation," he is without "a hiding place from the wind, or a covert from the tempest." He has no security that the termination of his present existence will not be the commencement of an eternal state of misery. Let him then "turn to the strong hold as a prisoner of hope;" remembering, that "*now* is the accepted time, that *now* is the day of salvation!"

Let the unfruitful member of a Christian church, who, in the eye of infinite wisdom, is a "cumberer of the ground;" be thankful that the Lord Jesus has "let him alone another year." But it may be, probably, the last year his long-suffering will thus be exercised: and the order may be given, "Cut it down." Every consideration of threatened wrath, and of extended mercy, should rouse to exertion in every good word and work. Let all such hear, and attend to the exhortation, "Work while it is called to-day, for the night cometh wherein no man can work."

Let the indolent and unfaithful shepherd, who is feeding himself, but not the flock, tremble lest, before the end of the year, his "days should be num-

bered." How will such a one meet his offended Lord, when he shall say, "Give an account of thy stewardship; for thou mayest be no longer steward?" To have the blood of souls, who have perished through his negligence, required at his hands, will be, in the highest degree, dreadful. Let such ministers tremble, "lest, whilst they have preached to others, they themselves should be cast away."

Let the humble, zealous servant of Christ, increase his exertions; and, by his study and persevering aim to exalt his king, and to increase his dominion, provoke others to activity in this holy warfare. The year may not close before HE, who has entrusted talents to his use, may return and demand an account of their improvement. Then those servants who, through grace, have been "faithful unto death, will receive the crown of life." They shall exchange their labour for eternal rest;—the company of saints upon earth, for that of the "spirits of the just made perfect" in heaven;—and the afflictions of time for the glories of eternity.

IOTA.

Extract of a Letter to a young Minister,

RESPECTING PUBLIC PRAYER.

PRAYER is an address to God, presented in the name of the Mediator, on behalf of ourselves, or others; deprecating evils, and supplicating good things; in dependence on the promised aids of the Spirit, and

according to the instructions given in the scriptures.

I cannot undertake to discuss this subject in all its length and breadth. What I have to say, on this branch of your office, has been derived, chiefly, from experience and observation, and will show its relation to yourself, to your Creator, and to your fellow-worshippers.

The importance of the subject may be inferred—From the nature of your office: "We will give ourselves continually to *prayer*, and the ministry of the word," Acts, vi. 4.—From the consideration, that ministers are called to pray publicly, in a great variety of circumstances—From your religious character, as a dissenter. A dissenter, as such, rejecting prescribed liturgies, should be doubly careful to cultivate the gift of prayer;—and, From the fact, that some very eminent preachers are remarkably deficient; as, on the other hand, some, who excel in praying, do not appear to advantage when addressing their fellow-creatures.

I shall begin with a few remarks on what relates to *yourself*.

1. Recollect that you appear, not only as an official professional man, but in the character of a worshipper with your fellow-worshippers; in the character of a sinner with your fellow-sinners.

2. Prepare your heart to seek God. As you would not preach, so neither should you pray, without preparation. I would not be understood, however, to advise you to study *words* beforehand, so much as *things*. Ho-

race's observation will apply here, as well as to preaching:

"Verbaque provisam rem, non invita sequuntur."

"The matter being provided, the words will freely follow."

See, on this part of the subject, Job Orton's *Letters to Dissenting Ministers and Students*; published by the late Mr. Palmer, of Hackney.

3. Be concerned to breathe the spirit of a supplicant.—When Abraham interceded for Sodom, he said, "Behold, now, I have taken upon me to speak unto Jehovah, who am but dust and ashes! Oh, let not Jehovah be angry, and I will speak . . . Oh, let not Jehovah be angry, and I will speak yet but this once." Gen. xviii. 27, 30, 32.—Jacob said, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for, with my staff I passed over this Jordan, and now I am become two bands." Gen. xxxii. 10.—Ezra said, "O, my God, I am ashamed, and blush to lift up my face to thee, my God." Ezra, ix. 6.

4. Indulge the emotions of your own mind at the time, whether joyful or sorrowful.—You will, sometimes, expatiate freely in the language of contrition; at other times, your heart may be enlarged with gratitude, and you will naturally abound with praise and thanksgiving. Whatever be the frame of your mind, remember that Jesus is the great Intercessor, and that the Spirit also helpeth our infirmities. Rom. viii. 16. Dr. Watts's remarks, on the

assistance of the Spirit in prayer, are highly worthy of attention.

5. A variety of thought and of expression may be happily suggested by a chapter, or a psalm, read before prayer; or, by recollecting what you have recently read in private. Wherever you are called to take the lead in public worship, you will find it useful to read, before sermon or before prayer, a small portion of holy writ. Your preaching is but a *commentary*; let the people always hear first *the text itself*.

Secondly, I proceed to notice a few things which relate to your Creator.

1. Be very sparing (much more than many preachers are) of the name of God—"the glorious and fearful name" of the "great and terrible" God. We are all verily guilty of great irreverence! Let us watch and pray against this evil, in time to come.

2. If you compare what you read in holy writ, with what you hear in public prayers, you will see, perhaps, that we are all very defective in *adoration*. But scriptural views of the divine attributes are evidently adapted, at once, to humble and to encourage our souls; and the language of adoration, borrowed from the recorded prayers of holy men, will powerfully impress the minds of many, and raise every devout worshipper from earth to the highest heavens!

3. Maintain a *direct address* to the Deity. Labour hard to restrain and bind your vagrant thoughts. Do not suffer yourself to be talking to the people,

while you profess to speak to your Maker. Nor let it appear as if you were speaking of God, to some other being, when you are expected to draw nigh to the throne of the Eternal, who waits to be gracious. It is, confessedly, a matter of some difficulty to follow this direction strictly. Every man fails, perhaps, more or less; but, as it will eminently serve to gird up the loins of your mind, and to promote real devotion in yourself and in others, you should aim at it. Soliloquies, pious wishes, and ejaculations, may suit the closet, but, when you pray in public, they are improper.

4. It is better to speak rather too slowly than too fast. See Eccles. v. 2.—A sinful man, chattering to his Maker, with a tone of bold familiarity, in the presence of a congregation, is a shocking scene of profaneness.

Thirdly, I shall only add a few thoughts relating to your fellow-worshippers.

1. It appears highly improper to speak of *presuming* to come into the divine Presence. Recollect, that you have a most ample and explicit warrant, in the form of commands—of invitations—of promises. You have a directory in the Lord's Prayer. You have a great variety of the prayers of good men preserved in the scriptures. You have recorded examples of successful petitions, and gracious answers. You have the oracle of Jehovah, proclaiming, with a loud voice, "Mine house shall be called an house of prayer for all people." Isa. lvi. 7.—After all this, can it be accounted presumption?

2. Be, as much as possible, the representative of the whole congregation. Consider that all are supposed to speak by the mouth of one.

3. In praying for the king, there should be no fond expressions, on the one hand; for you are required to pray for him, because he is the supreme magistrate; and, on the other hand, there should be no tinge of party politics, no speaking evil of dignities, no public censure on the measures of administration. Our king, George the Third, is venerable on account of his age and affliction—his long reign—his moral character—his domestic virtues—his attention to religion—and his rank among sovereigns; but I would not speak of him as *venerable*, nor of his family as *illustrious*, before God; for, in the presence of the divine Majesty, all kings are as "grasshoppers," and "all nations before him are as nothing." Nah. iii. 17. Isa. xl. 17.

4. Sympathize with all your fellow-worshippers through the world. It animates the heart, to think that God is able and willing to listen to so many at one time, and to give us a participation in those immense showers of blessing which descend from him.

5. Avoid dark allusions to difficult passages of scripture. You might as well pray in an unknown tongue.

6. A meretricious, painted, rhetorical style, is not the natural language of the heart, but the artificial language of the head, or the play of the imagination; and, therefore, is ut-

terly inconsistent with the simplicity which accompanies a high state of devotional feeling.

7. Study to avoid a sameness of method, and of expression. Some pray so, that you may know, almost as well as in the Book of Common Prayer, what is coming next. Yet, where there is the most copious enjoyment of heavenly unction, and spiritual fervour, and where there is the greatest command of variety in language, the same man will often be found using the same words and phrases, if not exactly the same sentences. On this point, an affectation of novelty, and a fastidious delicacy, should be far from you.

8. Let your longest prayers be short; for, otherwise, if there be not something extraordinary in the occasion, or if you do not enjoy an unusual elevation of soul, the people will say, within themselves, "What a weariness is it!" To prevent the evils arising from long and tedious prayers, it may be sufficient, perhaps, only to recollect what your feelings have been, in a place of worship, where this rule has been remarkably neglected. It is not, however, generally, the sin of the present age, to make prayers too long in public; and, as to secret prayers, perhaps the danger, with most of us, lies entirely on the other side.

9. Though it may be proper to begin your prayer, in public, with a lower tone, be careful to speak so distinctly, that all your fellow-worshippers may begin with you. In many instances, the preacher's first sentences have not been heard.

Take care, however, not to begin till the people have had time to rise, and stand in silence.

May the spirit of grace and supplication eminently rest upon you!—Not to be tediously minute, I shall only add, that

I remain

Your affectionate friend,
Stepney. W. N.

CONJECTURAL ELUCIDATION
OF
JOHN, I. 48—50.

IT is natural to suppose, that Nathanael was one of the pious few, who were waiting for "the consolation of Israel." He would, therefore, diligently study the prophecies, of which, all the serious part of the Jewish nation were then anxiously expecting the accomplishment, and watch every passing event which might be supposed to have any reference to them. It is not improbable, that, when reports were circulated respecting John the Baptist, his anxiety led him, in imitation of the prophet Daniel, to devote some time to the express purpose of investigation and prayer. On such an occasion, we presume, desirous of retiring to a spot, where he might be free from all interruptions, he selected the shade of an ample fig-tree in his garden, and there consulted the writings of Moses and the prophets. Among other predictions, he reads, Zech. iii. 9, "Behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving

thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." Comparing these words with other passages (Psal. cxviii. 22. Isa. viii. 14.) in which the same figure is employed, he perceives that they point out the Messiah; that they claim omniscience as his distinguishing attribute; and, that the removal of iniquity (compare Dan. ix. 24.) will follow his being revealed. With mingled perplexity and hope, he proceeds to the next verse: "In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree;" and recollecting how exactly the language applies to his own situation, concludes his devotions with an earnest prayer, that it might be exemplified in his case. He retires from the sequestered spot to his own habitation, where he finds his neighbour Philip just entering, to bring the joyful news—"We have found him, of whom Moses in the law, and the prophets did write—the Lamb of God, which taketh away the sin of the world." Amazed at this strange concurrence of circumstances, Nathanael hastens with Philip, that he might see and judge for himself. On perceiving him, Jesus immediately discovers his omniscience, by describing his character; and then at once refers to the exercises of his mind beneath the fig-tree.—Conceive, if it be pos-

sible, what a mixture of wonder, thankfulness, and joy, must overwhelm his pious soul, when he exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel."

DELTA.

*To the Editor of the Evangelical Magazine.**

THE NEW ARGUMENT FOR INFANT BAPTISM EXAMINED.

Edinburgh, Nov. 2, 1815.

DEAR SIR,

I AM a regular reader of your Magazine, and have been so since the beginning. I often turn back, with satisfaction, to the former volumes, all of which I possess, and reflect what a treasure we should have esteemed a work on the same plan, if former ages had recorded and published the Religious Intelligence and the Essays, which might have been communicated since the restoration of light and liberty at the Reformation. I have been gratified of late, by the insertion of papers upon the subject of Baptism. I am, indeed, differently minded from all of them; but, nevertheless, I am glad that the subject is under consideration. Neglect is much more fatal to divine truth, than opposition; and, if arguments be weak, it is fit they should be exposed. Christians will never agree, respecting subjects on which they differ, if they do not inquire into them; and the

* The Editor of the Evangelical Magazine not approving this Letter for that work, at the request of Dr. Stuart, transmitted it to us.

world will never be the kingdom of our God, and his Christ, until they do agree. There is no evil in the discussion of differences, though there is, alas! too much in the spirit often in which these are discussed. I must confess, I have not read any of those papers on Baptism with great attention, though I have glanced them all. The cause is this: I was not baptized till I arrived at the same period of life with the adorable Jesus at his baptism. It is now thirty-seven years since that time. I had been previously a clergyman of the established church of Scotland, and afterwards a pastor of a separated congregation of Christians. I had preached several times on the subject of Baptism, and had endeavoured to shew, that the sprinkling of the infants of believers was Christian baptism. I had, as I thought, carefully studied the subject. I can now, however, go to the root of my prejudices, and am very sure that they did not spring purely from simple ignorance. After I was baptized, it became an object of curiosity with me to collect every work of any notoriety, ancient or modern, on that subject. I believe I possess a larger list of books relating to it than any one I know. I have dipped into most of them, from Cyprian to Williams and Edwards; but I have read, with most attention, the defences of infant baptism, being satisfied with the scriptures on the baptism of believers. Observing, however, in your Magazine for October, an argu-

ment for baptizing infants, "the best you say you have met with," "irrefragable," "direct," "long overlooked," yet "simple and conclusive," I could not help being attracted by such an extraordinary *éloge*; as the usual mode of proof from circumcision, &c. is so circuitous and inferential, and writers in most treatises, essays, or sermons, repeat only after one another what Baptists on the one hand, and Pædobaptists on the other, say, has often been before refuted. As I proceeded, I was charmed, I own, by the simplicity of the argument. "*Oikia* denotes, in the New Testament, household"—"*οἶκος* a house or family"—"a family living together;"—"there can be no family without children"—"the word never describes a married pair not having children," and, "in several instances, it denotes children in distinction from their parents." Well, thought I, if this be true, far on as I am in years, I must ask for *the old paths*. I must renounce my present persuasion, and the sermons in defence of infant baptism, which I once intended to publish forty years ago, shall be brought out with all the recommendation which mature experience, and the singular circumstance of a second change of sentiment, when one is nearly seventy years of age, can give them. It is happy, however, that the argument will not take long time to consider. An hour, I think, with Schmidius's Concordance in my hand, will do the business. Accordingly, sir, I made

haste, and delayed not. I examined every passage where *oikia* and *oikos* occur in the New Testament. And, though it would be highly improper to expect that you have room for all, I hope that you will do me the favour of inserting some of them in the Magazine, with the version there recommended. I, as well as you, feel persuaded, that this cannot fail to confirm the minds of the wavering, and to reclaim from the bitterness of party, those who are misled, by plausible arguments, in opposition to the words of scripture, in their plain sense and import. I have arranged the passages where *oikos* occurs, in three classes, and in a fourth, I have stated the parallelism, in two passages, between *oikia* and *oikos*. I appeal to the consciences of your readers, if any of them has suffered cruel wrong by its association.

Class I. Matthew, xxi. 13, My family has been called a family of prayer, but ye have made it a den of thieves. Matthew, xxiii. 38, Behold, your family is left unto you desolate. Mark, ii. 26, and Luke, vi. 4, David went into the family of God, and did eat the shewbread. Acts, ii. 2, There came a sound from heaven as of a mighty rushing wind, and it filled all the family where they were sitting. Acts, vii. 49, Heaven is my throne, &c. what family will ye build me?

Class II. Mark, ii. 1, Again he entered into Capernaum, and it was noised that he was in the family, and straightway many were gathered, so that there was no room, no, not so

much as at the door; and, bringing one sick of the palsy, they uncovered the roof. Mark, iii. 19, And the twelve—went into a family. Mark, v. 38, And he came to the family of the ruler, &c. Mark, vii. 10, And they, returning to the family, found the servant whole. Compared with verse 6, When he was now not far from the family, the Centurion sent his friends, saying, “Lord, I am not worthy that thou shouldst enter under my roof.”

Class III. Luke, i. 23, When Zecharias came out, he departed to his own family. Verse 7, Now Zecharias and Elizabeth had no child. Verse 40, Mary entered into the family of Zecharias, and saluted Elizabeth. Verse 56, Mary abode with her three months, and returned to her own family.

Class IV. Matthew, x. 12 and 13, When ye come into a household, salute it; and if the household be worthy, let your peace come upon them. Luke, x. 5 and 6, Into whatever household you enter, first say, Peace be to this family, and in the same household remain.

I will not trouble you, or your readers, with more passages, unless you desire it; though there are many equally clear and conclusive with the above, both from the New Testament and the LXX, which may be produced. Meanwhile, I beg your readers to observe, that the passages placed in Class I, show that the temple at Jerusalem, is *oikos*, or the house of God. Class II, contains such passages as, from circumstances,

related with, or essential to them, show that *οἶκος* denotes a building, and not persons. In Class III, I have presented *οἶκος* used to express the families of two persons, who had no children.

In Class IV, the passages contain *οἰκία* and *οἶκος* in different Evangelists, and in the same used as convertible terms: the family residing in the house, without any distinction of children from domestics; so that, after all, the household of Stephanus, who had addicted themselves unto the ministry of the saints, 1 Corinthians, xvi. 15, may be the very same family whom Paul baptized, 1 Corinthians, i. 16.

I do earnestly request, if I have made any blunder in this business, that you will correct it in the Magazine; for reasons of some consequence to myself, and to the cause of truth, and with salutations to all your *οἶκος*, *in my sense*, not in that of the reviewer in your Magazine, *i. e.* not excepting those of them who do not live with you, nor yourself.

I am, dear sir,
yours, sincerely,
CHARLES STUART.

BELIEVERS

THE HEIRS OF GOD.

AMIDST the number of new covenant blessings which are conferred on the people of God, one of the most distinguished is, that they are HEIRS OF GOD. "The Spirit itself beareth wit-

ness with our spirit, that we are the children of God, and if children, then *heirs*—HEIRS OF GOD, and joint heirs with Christ." Rom. viii. 16, 17. To be an heir to any thing is to possess a proper title to all it involves. To be an heir of God is to be entitled to God himself. To look upon God as our own—to realize our personal interest in him—and to regard all he possesses, as contributing to our eternal felicity.

That this is not an overcharged statement, of the privilege of a believer, is evident from the whole tenour of scripture. The great new covenant promise is, "I will be to them a God, and they shall be to me a people." The language of the sons and daughters of the Lord Almighty, as scattered through the Bible, displays the same fact. They are repeatedly using these elevated expressions: "*My God!*"—"O God! thou art *my* God, early will I seek thee."—This God is *our* God, for ever and ever; he will be *our* guide, even unto death."—"Behold, God is *my* salvation, I will trust, and not be afraid!"

But who can ascertain all the endless riches to which they are entitled, who are *heirs* of God? Fully to know this, we must comprehend what God is. But here both words and thoughts fail; for, "canst thou, by searching, find out God?—canst thou find out the Almighty to perfection?" When we attempt to contemplate it, we are lost in the immeasurable abyss. But though we are un-

able to fathom its vast infinity, yet let us stand on its shores, and endeavour to scan a little of what is in itself illimitable. IF YOU ARE HEIRS OF GOD, his *wisdom* is yours, that wisdom by which he formed the earth, and established the heavens; which observes every event that has, or shall take place, and regulates it to its proper end, its destined purpose; which marshals every star in its order, and calls them all by their names; which circumvents all the rage of hell, and directs all the power of heaven. It is yours, O ye sons of God! to guide you amidst the intricacies of your path—to remove every obstacle which would impede your welfare—to espy and counteract the councils of the infernal pit, that would hinder your eternal happiness—to make all the distresses of the world productive of your real benefit—to cause “all things to work together for good, to them who love God, who are the called, according to his purpose.”

His *all-sufficiency* is yours; and to all its boundless resources, you, as the heirs of God, are entitled. “I am God all-sufficient,” is his own declaration, for the encouragement of his people. His are the cattle on a thousand hills—his are the earth, the sun, the stars. With him are the riches of grace, and the treasures of glory.—All felicity is in his hands; both his own happiness and that of all his creatures, is there. His power can effect all his designs—there is nothing too hard for him. Whatever

be our wants or dangers, with his protecting care over us, we may bid defiance to *gloomy* fears. “I will help thee,” is his language.—“I will uphold thee with the *right hand* of my righteousness, therefore fear not, neither be dismayed.” Let whatever event will happen—let poverty, let danger, let affliction press around, the all-sufficiency of God is capable either to rescue from them, or support under them. It will, most assuredly, conduct his people out of them all. O believer! when dejected on account of the difficulties and trials of the way, look upward—view the all-sufficiency of thy God. Chide thy desponding soul in the language of revelation—“why sayest thou, O Jacob! and speakest, O Israel! my way is hid from the Lord, and my judgment passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? he giveth power to the faint, and to them who have no might he increaseth strength. They that wait on the Lord shall renew their strength; they shall mount up with wings, as eagles; they shall run, and not be weary; they shall walk, and not faint.”

His *love* is yours—that love which is eternal in its origin, and immutable in its nature, immutable in its extent, infinite in the diversity of its operations, and illimitable in its duration. For he has said, “I have loved thee with an everlasting love, therefore, with loving kindness,

I have drawn thee." O the boundless expressions of divine love! in pitying our lost condition—in providing a method of recovery—in electing us to salvation—in the gift of Christ—in calling us out of darkness into marvellous light—in conferring on us all the privileges of grace—in supporting us under all our trials—in granting us communion with himself—in preserving amidst the attacks of the last enemy, and bringing us to his eternal glory. O the riches of the love of God! But all these riches, believer, are conferred on thee—its immeasurable expanse is all thy own. It was his love which brought thee to believe on the Saviour—this that has supported thy existence to the present hour. It is a God of love which dwells in thee *now*, and will bring thee to the ocean of love when time shall be no more.

His *immutable fidelity* is yours. For this is his character, and all which is contained in it, is for those who are heirs of God. But to know the value of this perfection, we must ascertain the nature of his engagements. Now, these engagements are contained in the promises of his word. Here he has declared, that he will be merciful to their unrighteousness, and their sins and iniquities will he remember no more; that he will pour out his spirit on them, will sprinkle clean water on them, and cleanse them from all their filthiness; that he will cause his face to shine on them, and give them peace; that, with the gift of

his Son, all other things shall be freely given them; that grace and glory, and no good thing shall be withheld from them that walk uprightly; that he will never leave them, nor forsake them; will guide them by his counsel, and, afterward, receive them to glory. These are his declarations, and they are faithful and true. He is not a man that he should lie, nor the son of man that he should repent: Hath he spoken it, and will he not do it? Hath he said it, and will he not make it good? He is not yea to-day, and nay to-morrow: but "all the promises of God are in him, yea, and in him, Amen, to the glory of God, by us." All that he has spoken are as certain in their accomplishment, as was the word which said, "Let there be light, and there was light."

His *eternity* is yours. For as the heirs of God possess an endless duration, so they require an endless portion. This cannot be found here: all things are mutable, and must have an end. If I have not an endless portion, my soul must famish in eternal want. But here it is found, "Of old thou didst lay the foundations of the earth, and the heavens are the work of thy hands; they shall perish, but thou remainest: they shall wax old, as doth a garment; and as a vesture, shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall have no end." As long as God lives, his people will never want an ample supply. After the sun shall be extinguished in dark-

ness, and the moon be turned into blood: after the fire shall burn our world, he shall say, "My happiness is still secure, for Jesus Christ is the same yesterday, and to-day, and for ever."

—All his *characters* and *relations* are yours. Is he a *friend*?—he is the friend of his children. Is he a *father*?—it is his sons who are privileged to say, Abba Father. Is he a *portion*?—it is for their welfare. To them he is a rock, a refuge, a strong hold. He is their high tower, and their glory. He is not ashamed to be called their God *now*, and he will publicly own them, as his property, "in the last day, when he maketh up his jewels."

Since this is the fact, well may believers be called upon to rejoice in the Lord, and exceedingly to exult in their God. Let them sing of the wisdom, the all-sufficiency, the love, the immutable fidelity, the eternity, and all the varied characters of Jehovah. Surely, if these are insufficient to inspire joy and happiness, nothing is left in the universe to produce them. But an appropriating persuasion of interest in these will impart delight in the deepest trials; will enable them to say, "Although the fig-tree shall not blossom, and there be no fruit in the vine; though the labour of the olive should fail, and the fields yield no meat; the flock be cut off from the fold, and there be no herd in the stall, yet will I rejoice in the Lord; I will joy in the God of my salvation."

Luton.

ALIQUIS.

THE
PARADOXICAL SAYINGS
OF
THE APOSTLE PAUL
IMPROVED.

(No. I.)

"As deceivers and yet true."

2 Cor. vi. 8.

WHEN the Redeemer sent forth his disciples, he apprized them of the reception they should meet with, and the treatment they should receive from their enemies. "Behold, I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents, and harmless as doves."—"But beware of men, for they will deliver you up to the councils, and they will scourge you in the synagogues."—He thus prepared their minds for the difficulties they had to encounter, and the sufferings they should experience—while they were, by a holy and prudent deportment, to silence the calumny of their persecutors. In their subsequent history, the truth of our Lord's predictions was verified, and his grace illustriously displayed in their support. No consideration is more calculated, to reconcile the Christian to circumstances of an afflictive nature, than that proposed by our Lord on this occasion. "The disciple is not above his master; it is enough for the disciple to be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" if the "true, and faithful witness."—*Himi*, who

could not deceive, neither be deceived, was treated as an impostor, and called, "this deceiver." Why should we marvel, that his servants, teaching the same doctrines, evincing the same dispositions, and inculcating the same holy obedience to the will of God, should experience similar treatment? They were viewed as deceivers, by those who were strangers to their true character. The charge was unjust and unreasonable. Impostors act from motives of personal aggrandizement; but what sacrifices these servants of God made! What self-denial they practised! But even their abstemiousness and mortifications were attributed to evil intentions; and, when the appellation of "madman" suited the purposes of malignity and persecution, that was employed. But such was the regard these holy men of God had for divine authority, and the promotion of human happiness, that they could reply, to all such charges, "Whether we be beside ourselves, it is to God; or, whether we be sober, it is for your cause." They fulfilled their commission, patiently submitting to bonds and imprisonments; evincing the divinity of their mission, and the benevolence of their hearts; while their great aim was, to secure the rights of the Deity, and the happiness of man.—The truth is, the enemies of Christianity are themselves awfully deceived. How mistaken are their views of God, and of their own state and character! The deception which they practise on them-

selves, is forcibly represented in the word of God:—"Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—A deceived heart hath turned them aside from God, and from the paths of virtue and happiness. They follow lying vanities, and forsake their own mercies. In rejecting the truth of the gospel, they act under the influence of the god of this world, "who hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The apostles, amidst all their trials, were steadfast in the faith, and maintained uniformity of character. However their circumstances varied, the state of their minds did not alter; neither depressed by adversity, nor elated by prosperity, they went steadily forward, in the great work in which they were engaged. With them it was a small matter to be judged of men, while their own consciences, and those who best knew them, bore witness to the truth of their mission, and the rectitude of their conduct.—The miracles which they performed, in healing the sick and raising the dead, but the still greater miracles of grace, effected, by their instrumentality, in the conversion of sinners, abundantly demonstrated, that they were the true servants of God, and faithful apostles of the Lord Jesus. They needed no commendatory letter; their

numerous converts being the best proof of the divine approbation. Notwithstanding the reproach and calumny of their enemies, they were the true friends of mankind. They were sent, with the invaluable treasures of the gospel, to enrich poor sinners; a summary of its blessings is contained in the commission given to the apostle Paul:—"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive the forgiveness of sins, and an inheritance among them which are sanctified, by faith that is in me."

How awfully deluded is the unrenewed mind! Ungodly men speak evil of what they know not, reject the message of reconciliation, and treat Christianity with contempt; whilst, to every man in his right mind, it appears essential to human happiness. How unreasonable, criminal, and dangerous, is such a conduct! What the Redeemer addressed to the wicked, in his day, may still be said to the ungodly: "Which of you convinces me of sin (falsehood)? and, if I say the truth, why do ye not believe?" While it is plainly revealed in the word of God, and clearly demonstrated in the conduct of men, that all are under sin, still, how difficult it is to bring men to acknowledge, indeed, themselves sinners, in the scriptural sense of the expression! This can only be effected by the powerful energy of the Holy Spirit. "When he, the Spirit of Truth, is come, he will reprove the world of sin, and of righteous-

ness, and of judgment; of sin, because they believe not in me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."—When persons are thus not only convicted, but convinced, of their accumulated guilt, they will confess their sins to God; acknowledging that they have been deceived, and, renouncing all dependence upon themselves, rely on divine mercy alone for pardon and salvation:—"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But, after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs, according to the hope of eternal life."

Whitchurch, Salop. J. H.



To the Editors of the Baptist Magazine.

It may not be uninteresting, nor unseasonable, at this present juncture, to give your readers an abridged account of the proceedings of Oliver Cromwell, and this nation in general, on hearing of the cruel persecutions and sufferings of the Waldenses, in

the valleys of Piedmont, in the commencement of the year 1655; and of the liberal contributions then raised in this country for their relief, in their dispersed and distressed condition.

If the following brief sketch be suitable to the pages of your useful miscellany, it is at your service.

Hackney, Dec. 1815. G. B.

ACCOUNT
OF THE
PERSECUTIONS AND RELIEF
OF
THE WALDENSES,
IN THE YEAR 1655.

ABOUT the 20th of May, 1655, an account of the duke of Savoy's proceedings against the Waldenses reached England; and it no sooner came to the ears of the protector, than he rose, like a lion, out of his place, and, by the most pathetic appeals to the Protestant princes upon the continent, he awoke the whole Christian world, exciting their hearts to pity and commiseration. The providence of God had so disposed the order of events, that the poet MILTON, at that time, filled the office of Latin secretary to Oliver Cromwell. He was an utter enemy to persecution in every form. The severe sufferings of the Waldenses touched his heart, and occasioned him to take particular interest on that affecting occasion. It devolved upon him, by office, to write letters to the

heads of the different Protestant states in Europe, with the view of interesting them in the affairs of the Waldenses; and his letters, on that occasion, deserve to be handed down to the remotest ages of the world, as a noble instance of a benevolent and feeling mind, worthy of the author of PARADISE LOST.—One of the first of Cromwell's measures was, to appoint a day of fasting and prayer, to seek the Lord on behalf of the melancholy condition of those afflicted people. A public declaration of their distressed state was also issued, calling upon the inhabitants, throughout the land, to join in free and liberal contributions towards their succour and support; in which the protector himself set a noble example, by commencing the subscription with a donation of TWO THOUSAND POUNDS! from his own private purse. And, that no time might be lost, in testifying his good will towards the Waldenses, on the 23d of May, Sir S. Morland received orders to prepare for setting off, with a message from the English government to the duke of Savoy, beseeching the latter to recall the merciless edict of Gastaldo, and to restore the remnant of his poor distressed subjects to their homes, and the enjoyment of their ancient liberties.

Andrew Gastaldo was doctor of the civil law, and conservator general of the holy faith. In observation of the orders pub-

* Our readers will perceive, by the resolutions of the Protestant Dissenting Ministers in London, that it is recommended that this noble example should be imitated in all the dissenting congregations throughout the united kingdom.

lished against the pretended reformed religion, after stating the authority with which he had been invested by the duke of Savoy, he proceeds "to command and enjoin every head of a family, with its members of the reformed religion, of whatever rank or condition soever, without exception, *within three days* after the publication of these presents, to withdraw and depart, with their families, out of the respective places of their residence, and transported to the places allowed by his royal highness, during his good pleasure, &c. *under pain of death, and confiscation of houses and goods; provided always, that they do not make it appear to us, within 20 days following, that they are become Catholics*—or, that they have sold their goods to the Catholics," &c. &c.

On May the 26th, Sir Samuel Morland took his departure for the continent, being charged, on his way to Piedmont, with a letter from the protector to the French king, on the cruel massacre and sufferings of the Waldenses, in whose recent murder some French troops had been employed. The king of France lost no time in returning a very complaisant and satisfactory answer to this letter; in which he assures the protector, that the manner in which his troops had been employed, by the duke of Savoy, or his ministers, was very far from meeting with his approbation—that they had been sent by him into Italy, to assist the duke of Modena against the invasion which the Spaniards had made upon

his country—that he had already expostulated with the court of Savoy, for having employed them in an affair of that nature, without his authority or command—and, that he had sent to the governor of his province of Dauphiny, requesting him to collect as many of the poor exiled Waldenses as he could; to treat them with gentleness, and afford them every protection they might stand in need of.—"As to what remains," continued his majesty, "you were perfectly right in believing that I had given no orders to my troops to execute such a business as this—nor was there the least ground to suppose, that I should contribute to the chastisement of the subjects of the duke of Savoy, who professed the reformed religion, while I was giving so many proofs of my good will to those of my own subjects, of the same profession, whose fidelity and zeal, for my service, I have great reason to applaud; since they omit no opportunity of evincing their loyalty, *even beyond all that can be imagined*, and, in every thing, contributing to the prosperity and advantage of my affairs."

Having delivered the protector's letter to the king of France, and received the preceding reply, Sir Samuel Morland proceeded on his journey towards Savoy, and, on the 21st of June, arrived at Rivoli, a city about two miles from Turin, where the duke (who seems to have been a minor) then was, with his royal mother, and all the court. Two days afterwards, he obtained an audience, and

introduced himself, in an elaborate Latin oration; in which he painted, in strong colours, the accounts that had been received in England, of the dreadful atrocities that had been recently perpetrated upon the Waldenses by the soldiery, describing "the houses on fire, which," says he, "are yet smoking;—the mangled carcasses, and ground defiled with blood;—virgins violated, and, after being treated with brutal outrage, too indecent to be mentioned, left to breathe out their last;—men, a hundred years old, helpless through age, and bed-ridden, burnt in their beds;—infants dashed against the rocks, &c. &c. Were all the tyrants," says he, "of all times and ages, alive again, they might blush to find, that, in comparison of these things, they had contrived nothing that deserved to be called barbarous and inhuman!—The very angels are seized with horror at them! Men are amazed!—Heaven itself seems to be astonished with the cries of dying men, and the very earth to blush, being discoloured with the gore of so many innocent persons," &c. Having finished his oration, Sir Samuel presented to the duke the letter with which he had been charged by his master, the lord protector. As soon as the duke and his mother were acquainted with the contents of this letter, madame royal addressed the English minister, and informed him, "that she could not but extremely applaud the singular charity and goodness of his highness the lord protector towards their

subjects, whose situation had been represented to him as exceedingly lamentable; and she could not but extremely wonder, that the malice of men should ever proceed so far, as to clothe *such paternal and tender chastisement of their most rebellious and insolent subjects*, in characters so black and deformed, thereby to render them odious to all the neighbouring princes and states. She, at the same time, gave him to understand, that "she was persuaded, when the lord protector came to be more particularly informed of the truth of all that had passed, he would be so perfectly satisfied with the duke's proceedings, *that he would not give the least countenance to his disobedient subjects*. However, for his highness's sake, they would not only pardon their rebellious subjects, *for the very heinous crimes which they had committed*, but would also grant them such privileges and favours, as could not fail to give the protector full proof of the great respect which they entertained for his person and mediation." These plausible professions, while they display the usual finesse of politicians, yet certainly evince no ordinary measure of respect for the head of the English government, and are much more complaisant than was the style in which the same lady had previously addressed Major Weis, the deputy from the Swiss cantons.

When, upon the very first announcement of the persecutions and distresses of the Waldenses, Oliver Cromwell issued a proclamation for a day of national

humiliation throughout England and Wales. He commanded, at the same time, that collections should be made at all the churches and chapels for their relief; and a committee, of about forty of the first of the nobility, gentry, and clergy, was formed for conducting it. Sir Thomas Viner and Sir Christopher Pack, aldermen of London, being appointed treasurers. The sum total of the collections amounted to 38,241*l.* 10*s.* 6*d.* which, if we take into our account the relative value of money between those and the present times, must certainly give us a very favourable impression of the liberality of our forefathers. Nor is it less gratifying, to witness such a proof of the humane and benevolent spirit, which, as Protestants, our countrymen evinced, on an occasion that so justly called for it.

For the satisfaction of the community at large, the protector and his council ordered a narrative to be published, explanatory of their proceedings, with a very minute and circumstantial account of the sums contributed, specifying the counties, the number of parishes in each, with the precise amount of their contributions, as well as of the application that was made of the same, through the medium of Sir Samuel Morland, who, to carry into effect the liberality of the English people, was ordered to take up his residence at Geneva, a city contiguous to the valleys of Piedmont, where he continued about three years.

The following Remarks, on EPHES. IV. 4—13, were delivered on the day of a young Man being called to the Ministry; and addressed to the Church, of which he was a Member.

THE design of Paul, in this section, is to place before us the church of Christ under the figure of a human body, in order to illustrate its unity, the mutual dependence of one part upon another, and the importance of the whole. This body is represented in an imperfect state, as if passing from infancy to maturity, which progress is styled, “Edifying the body of Christ, till we all come in the unity of the faith and of the Son of God, unto a perfect man.” The standard at which it is to arrive ultimately, is “The measure of the stature of the fulness of Christ.” As if the artist were informed, that not only the style of the sculpture was predetermined, but also the proportion of every part, and the magnitude of the whole. It is equal to saying, “There is your model”—“The measure of the stature of the fulness of Christ.”

The means appointed for the completion of this work, are the gifts which the blessed Redeemer received when “He ascended up on high,” and scattered among those who belong to the church.

By the appellation Church, we mean, either the catholic body, including all believers, or, individual branches formed on the original model.

In forming our ideas of the church, there are two extremes to which we are exposed; either, so to understand its unity

as to lay a foundation for a spiritual tyranny, and render scriptural discipline absolutely impossible; or so to explain its independence, as to effect a real schism in the body of Christ.

The organization of distinct churches, arises from convenience and necessity; either where believers are too widely scattered to meet together, or, too numerous to assemble, with comfort, in the same house. But, in the formation of these distinct societies, care should be taken, that the principles of legislation, appointed for the whole church, should be applied to every individual branch; that, instead of dissimilarity and estrangement, the tenderest sympathy and most cordial affection may pervade the whole body, like drops of water, which, while separated, yet being of the same element, will, being brought together, easily mix and blend in one; or, as sister streams, which, though divided for the sake of fertilizing a district, will ultimately meet in one channel. This will infallibly be the case, if each society be formed upon the one great model—"The measure of the stature of the fulness of Christ."

We see, from this section, that gifts in the church are of great importance. They are not merely ornaments, as some seem to suppose, but a treasury, a common stock, for the benefit of the body. It will follow, by clear and natural deduction, that these gifts require the most serious attention, in every society where they are found. This will appear par-

ticularly necessary, when the method by which we provide for a standing ministry in our churches, is taken into the account. There are points, in reference to this, wherein we differ from others, and for which difference, we think we have satisfactory reasons.

We could educate our children for the ministry, as some other professing Christians do; and the consequence would be, we should have in the ministry more general learning; ministers would be connected with the most respectable families in the denomination; and would be less despised by the world. But then there would be less piety and truth in our pulpits; and the ministry would degenerate to a mere secular concern. We think ourselves bound to look into our churches for ministers, and not into our nurseries; and to select men of personal religion, sound in the faith—"Apt to teach;" whose characters shall adorn, and not disparage religion. Our reason for thus acting, is, we think,—we adhere to the word of God. It will appear plain to every one, that learning, however important in itself, can never supply the deficiency of personal religion; nor, respectability of connection, the want of soundness in the faith, and holy zeal. There seem to be different degrees and orders of gifts in the church, for different purposes, all of one origin—"All these worketh that self-same spirit." But Christ does not send a messenger beforehand to inform us, upon whom he bestows these

gifts; we are to search for these gifts, and nurture, and bring them forward for usefulness.

There are two remarks, which the section will support, and which we will endeavour to illustrate.

1. Churches are under an obligation to look out, and to encourage the gifts among them.

If men carelessly and negligently squander their property, and reduce their families to indigence and beggary, we consider them criminal. But what property is for the support of a family, that gifts are for the support of the church; and, if growth in grace be an obligation binding, and the cultivation and use of gifts be the means to that end, it will follow, that to neglect gifts is a sin against Him who bestows them upon the church.

Gifts are not always so apparent, and the spirit which possesses them so ardent, as that they are noticed by all.

Where, through diffidence, modesty, or other circumstances, they seem concealed, it is proper to look them out, and bring them to light, and use means to make them answer the most valuable ends. The generality of young men, whom we call to the work of the ministry, are, in the first instance, illiterate; we are glad, therefore, to give them a retreat from the world for a time in our academies, under godly and learned teachers. We find, because circumstances rendered it impossible for the apostles to go through a course of regular study, during the ministry of

their Lord on earth, he made up the deficiency by miraculous gifts, when he ascended to heaven; which merely suggests, that, though learning is not essential to the Christian ministry, yet, as an auxiliary, it is highly desirable.

It is not wise to leave gifts, like fruit-trees in a forest, to produce, if they cannot be prevented; and, under such disadvantages, to bring forth their fruit in its most imperfect state. As fruit-trees need, and will pay for cultivation, so will gifts in the church. If you send a son to school, the first inquiry you make is, are his teachers competent? If you place a lad as an apprentice, you inquire, is his master skilful in his profession? If you call in medical assistance, or legal advice, you act upon the same principle. Why, then, I would ask, should the pulpit be the only place, where ignorance can be tolerated?

In looking out gifts, important facilities present themselves. Prayer-meetings—vil-lage-reading—Sunday-schools—visiting the sick, and such-like exercises, where the gifts of young men are unfolded. It will be said, every man that can pray is not qualified to preach. We allow it; yet, if we notice in a youth, an aptitude to accommodate his ideas and expressions to existing circumstances; a diversity of lively impressions upon the imagination; a good taste in selection, together with correctness of judgment and ardent zeal; we may pretty safely conclude, God has marked out that man

for usefulness. Your attention should be particularly directed to discover whether the knowledge of such a person be progressive, or not. For, in some instances, we have seen individuals make astonishing advances in knowledge for the first few months, who have, for ever after, seemed to continue stationary.

The increase of churches in our denomination, renders an increase of ministers very desirable; but, the men we want are labourers, not men of fashion—men of sound judgment and unequivocal piety, not of fastidious genius, who shine and fluctuate like a meteor—men whose powers are devoted to the service of the sanctuary.

The obligations of churches to search for, and foster gifts, may be urged from the obedience they owe to Jesus Christ, who seems to have adopted this mode of supplying their necessities, in order to form a test of their fidelity. Surely individual churches are greatly indebted also to the body at large, from which they have been supplied with ministers; and, therefore, are bound to seek after, and strive to provide ministers for other congregations. Were you, at this present time, destitute of a minister; would it be a matter of perfect indifference to you, whether any other church had a gifted brother to take his stand among you as your pastor? Surely not; and, certainly, indifference to the state and comfort of other churches, is ungenerous. To receive, and not repay, is to impoverish

the body, and contract a debt. What we owe to a perishing world, cannot be better discharged than by sending forth men, who, by their amiable conduct, draw the minds of men to attend to their advice; while their doctrines, distilling like dew, shall soften their hearts, and point them to realms of bliss.

What a glorious reward for every such church, to hear of the success of those sent from her bosom on such messages of mercy! She is, by such means, extending, multiplying, and perpetuating her fruits in both earth and heaven. In short, our obligations to God the Redeemer, and the church; as also the duty of benevolence to men, and what we owe to ourselves, all conspire to urge us to the important work, and say to us, "Be not weary in well doing, for, in due time, ye shall reap, if ye faint not."

2. Gifted members are bound to submit to the judgment of the churches to which they belong, concerning their supposed gifts.

Whatever is public stock, should be appropriated by public consent. But gifts are public stock, they belong not exclusively to the individual who possesses them, but are given "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and are, therefore, under the control, and at the disposal of the church.

Gifts usually discover themselves in youth, or in the early parts of our profession, when our experience is small, and

our judgment immatured. There are, perhaps, very few who have not, in the days of their first love, breathed the pious and benevolent wish—O that I were a useful minister of the gospel of Christ! But, it is manifest, that such a wish is not always prophetic; nor would it be prudent, in every instance, to cherish and encourage such a desire.

It is certain individuals are not prepared to form a proper estimate of their own abilities. They are liable to view them through a medium too partial, or, from an excess of modesty, to consider them of less importance than they really are. Though we cannot consider the decision of any body of men to be infallible, yet there are substantial reasons why the decision of a church, concerning the gifts of an individual member, is more to be depended upon than his own opinion. They are more likely to be impartial in their judgment, less liable of feeling the influence of improper motives than himself. There are generally, in our churches, men of years, with a good share of experience; and a judgment, chastised by a series of adverse and perplexing events; in consequence of which, although the stamina may not be equally strong with those of his mind, upon whose gifts they are called to determine; yet the decisions are likely to be more correct. To treat with contempt the concurring opinion of experience and age, betrays a vanity of mind, which presages nothing but mischief and

disgrace in the work of the ministry.

There seems a beauty, with which nature is pleased; in a church calling, and a brother obeying that call, as if it were the voice of his God and Saviour. He discharges, in this act, the obligations which are implied, and under which he brought himself, when he joined that church. He embraces a fine scope for the display of the benevolence of his heart among his fellow men. A world of important objects are before him, which must, to all eternity, be interesting, either in happiness or misery; upon each of which, by his instrumentality, God is capable of performing a miracle of mercy, and giving him his warmest wishes in conjunction with the joy of angels. He approves his heart and conscience in the sight of God, and establishes his fidelity to his great Master, while he escapes the charge of a wicked and slothful servant, by not hiding his talent, if it be but one, (and that a small one,) in a napkin, till his Lord shall return.

Ridgmont.

G. K.

ON DEATH.

BELIEVE it, sickness is not the fittest time, either to learn virtue, or to make our peace with God: it is a time of dis-temper and discomposedness; those must be learned and practised before sickness comes, or it will be too late, or very difficult to do it after.

SIR M. HALE.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. I.

THE Christian can never sufficiently estimate the worth of divine revelation. Without it, how little could he discover of the glorious nature of God, and how little could he know of his vast designs. It is far from the intention of these remarks to divert the attention from the sacred scriptures. But the attentive observer must see, that the believer too frequently overlooks every other source of information; and though his views may be expanded concerning the character of the Almighty, as the God of salvation, yet, viewing him as the Creator, his ideas are remarkably, if not blamably, contracted. He *believes* that divine wisdom and power have been displayed in the formation of the various beings and productions with which he is familiar, or of which he has heard, and that they are also evinced in their preservation, for, as a Christian, he could not do otherwise; but, from his ignorance, he is incapable of dwelling upon such considerations with delight, and of appreciating, in any *useful degree*, the Deity's attributes in those works. He is hardly aware, that what are called the works of nature, are extensive beyond human discovery, perfect beyond our comprehension, and manifestations of goodness exceeding all calculation: that they are, in fact, a revelation of the divine perfections.

In an age like the present, when infidelity has enlisted in her service "science, falsely so called," it is desirable, that the disciple of Christ should oppose to it real philosophy; that he should know, that an understanding of natural philosophy is far from being calculated to cause irreverence for the word of God; for, as it expands our ideas of his infinite power and wisdom, so it must tend to exalt our opinion of his amazing condescension in the inestimable gift of his holy word!

Does the serious man admire the wisdom of the Supreme Being as displayed in the formation of the least insect he has observed? How would his admiration increase, could he behold the minute animalcules that are now brought to view. Does he behold with wonder the grand expanse of Heaven? How would his wonder increase, should he contemplate infinite space, and consider the stars, which perhaps he had regarded as little more than spangles to beautify the skies, really suns and worlds, revolving in order through immensity, and all glorifying their Maker? Does he breathe the air with gratitude? With what new sensations would he breathe it did he understand its properties! Is he thankful for the light by which he reads his Bible? How must he feel, if he knew its nature!--It is not then too much to say, that a thousand beauties are hidden from his sight by the veil of ignorance, and a thousand pleasures denied him by his want of observation. In every walk of life,

the Creator would be seen with additional pleasure; and, in the domestic circle, one of the most important, he must appear with new interest. One reason why the child is often eager to spend his evenings from home is, because he finds little there to engage his lively disposition. The same dull round occurs, or a want of system prevails, and it seems a mere accident if the evening is pleasant: time seems to hang heavily even in the parents' hands. Opportunities continually present themselves, in the smallest family, for communicating useful knowledge. A spirit of inquiry should be excited and encouraged, and this can only be done by an ability in some one of the family to contribute information. It would be well if the head of a family would devote one evening in the week to the acquisition and communication of philosophical information, or, at least, that he was able to afford those hints and illustrations that would render his society increasingly desirable. He would soon find, that the evening was anticipated, and the occasion not suffered to pass without his being reminded of the engagement; and it would be his own fault, if it was not even a religious opportunity.

With some such view, it is intended, occasionally, to submit a few reflections, through the medium of the Magazine, on a variety of Philosophical Facts. May the divine blessing attend them. Let it be seen, that the volume of nature, and the volume of revelation harmonize; yea, that they illustrate and explain each other: and let praise and glory be ascribed to Jehovah, for the beautiful works of creation, as well as the glorious works of redemption.

N. N.

CALENDAR

FOR

JANUARY 1816.

I. *The Name*.—This Month derived its Roman name from *Janus*, one of their divinities, to whom they gave two faces; because, on the one side, the first day of this month looked towards the new year, and, on the other, towards the old one.

II. Jewish, or Roman Catholic, or Church of England *fasts and festivals*.

The Jews keep the *second* as a fast, occasioned by the first approaches of Nebuchadnezzar in the siege of Jerusalem; (Jeremiah, xxxix. 1.) and which Zechariah is supposed to call the Fast of the Tenth Month. The *thirtieth* is called by the Jews, New Year's Day, for the trees bud on this day: also, the daughters of Shiloh, clothed in white, went into the fields to dance. Judges, xxi. 21.

In the Church of England, 1, Circumcision; 6, Epiphany; 25, Conversion of St. Paul; 30, King Charles I. the Martyr.

III. *Astronomical Occurrences*. The Sun enters Aquarius at 11 min. past 2 in the morning, on the 21st. The Moon: First quarter the 7th,—Full the 15th,—Last quarter, 21st.—New Moon, 28th.

For the conjunctions, quadratures, &c. of the planets, the immersion and emersion of satellites, &c. see the Nautical Almanack, or Time's Telescope.

IV. *Naturalist's Diary*.—The redbreast begins to sing—Larks congregate and fly to the warm stubble for shelter, and the nut-hatch is heard. The shell-less snail, or slug, commences its depredations on garden plants and green wheat. The hedge-sparrow and the thrush are heard. The wren also 'pipes her perennial lay'

even among the flakes of snow. The farmer exerts all his care in tending the domestic cattle. Early lambs and calves are housed and watched with almost paternal solicitude. The sharp-eyed fox steals from the wood, and makes his incursions into the hen-roost and the farm-yard. The cold-blooded animals, as the frog, snake, and lizard are quite benumbed by the cold, and so remain till the approach of warm weather. Snow, ice, and frost, are mere strangers in England, if we reflect on their long stay in more northern countries, and their almost perpetual residence among the storm-beaten rocks, and vast glaciers of the Alps. The admirer of nature in all her primeval majesty, must visit the *Simplon*, *St. Bernard*, or *St. Gothard*, before he can form any adequate idea of the wonders of snow and ice.

Flowers.—The rosemary—The winteraconite—The bear's foot—The mezerion—The red dead-nettle—The snow-drop—The crowfoot—The crocus. Towards the end of this month, the daisy is in full bloom.

During hard frosts, in the fens of the Isle of Ely, men, women, and children, use their snow-pattens, or skaits, almost as much as they do in Holland. The skaiters of Norway, however, eclipse all others.

V. Remarkable Events.—1 Jan. 1801. Union of Ireland with Great Britain.

7 Jan. 1558. Surrender of Calais. The English had retained possession of it more than two hundred years.

VI. Births and Deaths of Illustrious Men.—3 Jan. Before Christ 107, Cicero, the Roman orator, born.

8 Jan. 1642. Galileo died near Florence: This celebrated

astronomer was cited before the *Holy Inquisition*, and forced to abjure the Copernican, or true system of the world. After going through the humiliating ceremony, he stamped with his foot on the earth saying, *è pur si muove*; it moves notwithstanding!

13 Jan. 1790, Monastic establishments suppressed in France.

17 Jan. 1792, Died, George Horne, Bishop of Norwich.

20 Jan. 1790, Died, at Cherson, John Howard, the philanthropist. This excellent man was a member of the church in Wild-Street, with the late Dr. Stennett.

21 Jan. 1793, Louis XVI. beheaded at Paris.

22 Jan. 1561, Francis Bacon, Viscount St. Albans, born.

28 Jan. 1547, Died, King Henry VIII.

30 Jan. 1649, King Charles I. beheaded.

Remarks.—1. Our juvenile readers may see an illustration of many of these particulars in *Time's Telescope*, for 1816, from which valuable work we have freely borrowed.—Aikin's *Calendar of Nature*—Martinet's *Catechism of Nature*—Butler's *Geography*; and Audley's *Companion to the Almanack*.

2. When Christ, the prince of peace, came into the world, the temple of Janus was shut at Rome. We congratulate our readers that Great Britain is now at peace with all the world. May the peace be lasting and productive of the greatest blessings to all nations!

3. As the new-year's day will bring to recollection the union of Ireland, let the reader reflect how much remains to be done by the British government—the British parliament—and the British public, for the best interests of that long neglected country.

Obituary.

Mrs. FRANCES BOTTOMLEY.

DEATH is the king of terrors, from whose dreadful grasp we have no reason to expect exemption. Towards some he advances with slow and perceptible steps, giving them repeated warnings before he accomplishes the object of his mission. On others, he darts like a lion on its prey, despatching the immortal soul from its earthly tabernacle without previous warning. It was in the manner last suggested, death seized on the body of Mrs. Frances Bottomley of Brampton, in the county of Huntingdon, who departed this life on the evening of the first of October, 1815, in the 47th year of her age. The deceased appeared early at the house of God, on the morning of the day above-mentioned, in perfect health, and in high spirits; her countenance seemed to convey the sentiments of David, when he said, "I was glad when they said unto me, let us go up to the house of the Lord;" but little did she or her friends apprehend that that sabbath was to introduce her to a sabbath that will never end. She expressed peculiar interest in the morning discourse, founded on the following passage of scripture, Eccles. xi. 1. "Cast thy bread upon the waters, for thou shalt find it after many days." In the afternoon, she united with the congregation in singing that sublime song of praise of Dr. Watts's, which begins thus:

"Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys!
How bright their glories be."

The energy with which she united in singing the hymn, of which we have copied a verse, seemed to indicate that she anticipated those joys there referred to, and, into which, in a few hours, her immortal spirit entered. While returning home with Mr. Bottomley, in the evening, she spoke with feeling on what she had enjoyed during the services of the day; and added, she was sorry to see so many places empty at the Lord's table; "but," said she, "it must be so, and perhaps our's will be empty soon." Her conversation having turned on the recent deaths of several of our friends and brethren in the church, and the probability of her own departure being at hand, she took occasion from hence to argue the necessity of working while it is day, of embracing and improving divine ordinances, while we have a capacity of so doing. Such were the subjects of conversation while returning from the house of God to her own home, which was about four miles. Well would it be for Christians were they often thus to converse together in going to and from the sanctuary. Thus far we pursue the deceased through an earthly sabbath with satisfaction; but here the scene changed: She was almost immediately seized with a violent pain in the head, which rendered her incapable of entering the doors of her abode without assistance. Medical aid was immediately sought, and soon obtained, but means were ineffectual, and, before eight the same evening, she entered (we trust) into the joy of her Lord. Thus, by one fatal stroke, her

husband has lost a valuable companion, her children an affectionate mother, and the church a sincere friend ; but he that first gave, had an undoubted right to take away, and we ought to bless a taking as well as a giving hand.

Reader! consider, thou art liable to a similar stroke; the messenger may be fast advancing towards your habitation, yea, he may be just at the door. "Therefore, be ye also ready, for in such an hour as ye think not, the son of man cometh."

Spaldwick.

T. M.

RECENT DEATHS.

Died, at Hampstead, on the 9th of November 1815, the *widow* of the late Rev. James Wraith; having survived his decease only six months. Her death was improved, to a numerous congregation, in a sermon, by Mr. Jacob Snelgar, from the following words: "Be ye, therefore, ready also; for the son of man cometh at an hour when ye think not" Luke, xii. 40.

On the 20th of November last died, at Cheltenham, Mrs. Williams, wife of the Rev. H. H. Williams, of that place.

Review.

Biblical Gleanings; or, a Collection of Passages of Scripture that have been generally considered to be mis-translated in the received English Version, &c. By Thomas Wemyss. 8vo. pp. 296.

WE feel much obliged to the author of this publication. He has been a very industrious, patient, and persevering gleaner; and we hope, for the benefit of the public, he will long continue in the field. A gleaner should have good eyes, and this qualification, with others, the author possesses in a high degree.

Our readers will see what they may expect from the following summary of the chapters:

"Collection of miscellaneous passages altered from the common English version—Collection of various readings of note—Passages illustrated by notes Trajections or transpositions—Passages altered by a new punctuation—Passages applied to particular doctrinal purposes—Titles of Christ—Passages affected by the article—Passages illustrated by

translating the proper names—Passages cavilled at by the Deists—Ludicrous passages in the common version—Passages deficient in perspicuity, or in grammatical purity—Want of uniformity—Passages deficient in delicacy, or in propriety—Latinisms—Syriasms—Hebraisms—Articles not now ascertainable—Improper division into chapters—Learned terms retained—Order of the apostolic epistles—Want of uniformity in proper names—Passages which appear contradictory—Greek synonyms—Symbolical language of scripture—Table of passages from the Old Testament cited in the New Testament—List of books connected with biblical studies—Index of texts quoted."

This single volume contains a great deal of information for the Biblical Student, which the author must have collected from a multitude of large and expensive works, after toiling through many a long and weary page. We heartily wish he may meet with every encouragement to proceed in his learned and useful labours.

A Map of the World: In which is represented the Moral State of all Mankind; particularly the Progress Christianity is making through the World.

IT is melancholy to reflect, that darkness has covered the earth, and gross darkness the people; and that the benighted world is full of the habitations of cruelty. When Christ began that work and ministry, which was undertaken to demolish the works of Satan in this world, which the Divine Power had made, every thing was considered God but God himself. Superstitions the most foolish and degrading,—cruelties the most inhuman, and immoralities the most odious were predominant amongst men.

It is now more than eighteen centuries since the Baptist announced, in the wilderness of Judea, the coming of the Lord, who was to be a light to enlighten the Gentiles, and the glory of the children of Israel. But, still, after so many pious men have said: "O! may the way of the Lord be known upon earth, his saving health among all nations." After so many faithful servants of God have laboured in this great field, more than one half of the human race, are at this moment, idolators; and, out of a population of seven or eight hundred millions of the human race, not more, perhaps, than forty millions even profess Christianity, in a tolerably pure state. The Romish and the Greek churches are enveloped in ignorance, and enslaved by superstition. Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath excited his faithful servants to vigorous exertions in the dissemination of Christian knowledge among the benighted nations and

tribes of the earth. God is this moment pleading his own cause of truth and righteousness in a glorious way; and we rejoice to know, that the scriptures are translated, or are translating into the vernacular tongues of nine parts out of ten of the whole family of man. Missionaries are publishing the gospel in the four quarters of the globe, and in the islands of the sea; and, already, the Author of truth has given extensive success. To him who either feareth God or regardeth man, it must be highly gratifying to gaze on the field of missionary labour, and to mark the stations of the soldiers of Christ, who are fighting the good fight of faith; and of those who have fought, conquered, and are gone to enjoy the peace of eternity. The map before us gives an opportunity of enjoying this felicity. It exhibits the stations of the United Brethren—The Society for promoting Christian Knowledge—The Society for propagating the Gospel in Foreign Parts—The Baptist—The London—The Church,—and The Methodist Missionary Societies. On the same sheet with the two hemispheres of the globe, is a correct account of the whole population it contains, divided into Pagans, Mahometans, Roman Catholics, adherents to the Greek Church, Protestants, and Jews; giving the numerical proportion of each, with clear, neat, and satisfactory explanations of all that the whole map contains, with reference to the moral state of the whole earth, and the missionary stations in every part of it. The hemispheres are each fifteen inches and a half in diameter. The whole is most beautifully coloured and executed. The price is nine shillings, and it may be had of Messrs.

Williams and Son, Stationer's Court, and Messrs. Burton and Briggs, 156, Leadenhall-Street. We very strongly recommend this performance to the public attention.

The Moral Tendencies of Knowledge: A Lecture delivered before the City Philosophical Society, Dorset Street, &c. By Thomas Williams. pp. 50.

REAL knowledge is real light; and, in this dark world, the more light we have the better. We cordially recommend to our young friends this instructive and entertaining lecture. It is written with great perspicuity, and enlivened with some strokes of humour that will not make it less acceptable. We shall give two or three extracts.

Page 7. "When Darius invaded Scythia, the Scythians sent him a bird, a mouse, a frog, and five arrows; by which, we are told, they meant, 'That if he did not fly away as a bird, or hide himself like a mouse or a frog, he must perish by their arrows.' (Warburton, *Divine Leg.* ii. 87.) To Jeremiah was commanded to send yokes to the kings of Edom, Moab, and other countries, to signify the necessity of their subjection to the king of Babylon. *Jer.* xxvii. 1."

Page 39. "Dr. Halley, the astronomer, was one of the few real philosophers who have rejected Christianity, and once ventured to sneer at it in the presence of the immortal Newton. Sir Isaac immediately replied, 'Dr. Halley, when you talk about philosophy and mathematics, I always hear you with pleasure, because these are subjects with which you are well acquainted; but I must beg that you will say nothing about christianity, for it is a subject you have never studied: I have, and I know that you know nothing of the matter.'" (*Watkins's Anec.* p. 415.)

Page 48. "Death lays his axe to the root of the aged; but the young

he cuts down with his scythe, like grass; where twenty die at 60, thirty die at 50, forty at 40, fifty at 30, and sixty at 20.' (See *Encyclop. Brit. Art. Annuity.*)—so little reason have youth to boast, in calculations made on the principles of chance. The aged, it is true, stand foremost in the ranks of time: but the lines are thin, and the arrows of death are continually passing between them, to strike the thicker ranks of the athletic and the young."

Memoirs of the Life of Martha Laurens Ramsay, &c. who died in Charleston, June 10, 1811. By David Ramsay, M.D. 1815. Burton and Briggs, Hatchard. 12mo. pp. 259.

FEMALE piety is piety appearing in her most lovely form. And Milton says that

"——Nothing lovelier can be found
In woman, than to study household good,
And good works in her husband to promote."

Mrs. Ramsay had a very superior mind, and enjoyed the advantage of high literary cultivation. Having exhibited the excellence of Christian principles, in diversified scenes of prosperity, and especially in her heavy and complicated afflictions, she died in the 52d year of her age. We feel much obliged to the publishers of a work, which, we trust, has already been of great use in promoting the cause of pure and undefiled religion in America.

Many very interesting extracts we should gladly make, if our limits would permit; but we hope that our female readers, especially, will avail themselves of the opportunity of being possessed of a little volume, which contains not only a body of experimental religion, but a fund of good sense and of genuine humour, which too often would in vain be sought for in much larger works.

Relative Responsibility: A Sermon delivered at the Rev. J. Leifchild's Chapel, Kensington, Sept. 7, 1815, &c. By John Innes.

THIS sermon is dedicated to the Duke of Roxburgh. It is highly creditable to the talents and the zeal of the preacher; and, we trust, the circulation of it from the press will do good extensively. The discussion of the important article of *responsibility* is adapted to enlarge the mind; and the energetic appeals to the conscience and the heart cannot fail to be useful. A few intemperate expressions, the natural effervescence of juvenile ardour, will not, probably, appear in the second edition, which we shall be happy to announce to the public.

The text is Phil. ii. 4. "Look not every man on his own things; but every man also on the things of others." The author is occupied principally in showing how we are responsible for the state of others; and in warmly urging the apostolic exhortation on persons of every description.

Conversations on Matrimony, &c. By John Ovington. pp. 143.

MANY years have elapsed since Dr. Witherspoon wrote "Letters on Marriage;" but, of late, efforts have been multiplied to give our young friends "line upon line" on this very interesting subject. The Christian law of marriage, expressed by the apostle in few words, "only in the Lord," is too little regarded. We have seen and perused with pleasure "The Guide to Domestic Happiness," and Mr. Jay's "Sermon on Marriage," and the "Letters on Marriage," &c. in the publication of the Religious Tract Society in London.

Mr. Overton's little book is adapted to be very useful to young tradesmen, and to whom, in particular, we cordially recommend it. Some young persons will take up this work to find the way to a happy marriage; and they will find also the *way of salvation*, which we are pleased to observe the writer has clearly marked out.

We take the liberty of suggesting to Mr. O. that when he is called to prepare a second edition for the press, it will be worth while to consider whether the *names* of persons should be retained. Perhaps it would be preferable to retain only initials. The allusion, in page 89, would be better omitted. In page 97, what is said about the "covenant commenced in the manger," is not quite clear. And, in p. 55, the author says, "Catholics and Protestants, Churchmen and Dissenters, keep up their distinctions principally by means of family connections and worldly interests, &c." The statement here is not so much qualified as we could wish. There is such a thing as religious principle; and there are some who conscientiously adhere to it, whatever may be the bias of family connections and worldly interest. All this the writer, no doubt, will concede: we hope, therefore, he will revise this passage. In the title, *marriage* is a word of graver import, and should therefore be preferred.

Christian Triumph: A Sermon occasioned by the Death of the Rev. James Wraith, who died, on the 1st of May, 1815, aged 81 years. By the Rev. Jacob Snelgar. pp. 28. Baynes.

"THE memory of the just is blessed." This motto has been again exemplified in the respect

paid to the memory of the worthy minister, by whose decease this sermon was occasioned. After having laboured the last twenty-one years of his life with the congregation assembling at Hampstead, Mr. Wraith died, as he had lived; humbly, confidently, and cheerfully trusting in the rich and sovereign grace of the Saviour of sinners.

The text selected by himself is Luke, ii. 29, 30, from which the preacher (who has succeeded Mr. Wraith in the pastoral charge) considers, that "the glorious object exhibited is worthy serious consideration. — "The fervent prayer presented, requires particular observance,"—and,—"the mournful event [which has] transpired calls for due improvement."

A variety of particulars deduced from these general observations are discussed in an impressive and evangelical manner. The style is rather too much of the *fashionable* kind: it is pretty, but not elegant. The following passage on the effects of the fall of Adam, may serve as a specimen, and may certainly be read without the idea of "great plainness of speech," once striking the mind.

"The cup of earthly bliss is dashed in pieces; the fair garden of the East is changed into desert wilderness; the "tree of life" is transplanted to the heavenly Paradise; and the perfection, in which man first enjoyed the Divine presence, and contemplated the Creator's works, is irrecoverably lost. In all the gradations of society—in all the ages of time—in all the countries of the globe—in the depths of poverty, and in the agonies of distress—in the tones of some, and, in the tears of others—we read the doctrine of human apostasy, in a plain, powerful, and universal language."

The Sermon contains, a brief, but interesting memoir of Mr. Wraith, which we may probably

give in a future number, from the conviction we feel that it contains the leadings of providence respecting "a faithful man who feared God above many." In the conclusion, there is an affectionate address to the widow of the deceased; who, we understand, has since finished her course also.

LITERARY INTELLIGENCE.

Just published, *The Rural Christian*, to which are added, *Sylvan Letters*, on the pleasures of a country life, in prose and verse. The fifth edition, enlarged with occasional notes and illustrations. By G. Wright, Esq. author of *Solitary Walks*, *Retired Pleasures*, &c. 18mo.

Preparing for Publication.

In the press, and speedily will be published, *Closet Prayer, the Duty of all Christians*, proved and illustrated by the example of pious believers. By that truly eminent Minister, The Rev. Oliver Heywood, B. D. one of the ejected Ministers in times of persecution. Revised. With a short Sketch of his Life, by The Rev. Joseph Kerby, of Lewes.

The Rev. Josiah Kinghorn, of Norwich, has committed to the press, *A Treatise on Communion*, occasioned by The Rev. Robert Hall's recent publication on that subject.

Mrs. Mary Hays, authoress of "The Brothers," is preparing for publication two additional Tales, designed to promote happiness in domestic life.

Mr. Robert Thomson has it in contemplation to publish an interesting Dialogue between himself and a French Roman Catholic Priest, at Paris, upon the subject of Infant Baptism.

A Journey to Salem. Containing a description of that famous city, its customs, laws, and privileges; the rare products of Immanuel's Land, and the grand prospects of Mount Zion, &c. an Allegory. By Amicas. 18mo.

Hervey's Letters, A Selection of valuable Religious Letters, from the different volumes published since his death; with several original ones, in one volume.

In a small 12mo volume, *A Collection of Letters*, from printed books and MS. suited to children and youth. Selected by John Brown, minister of the gospel, Whitburn.

A New Edition of the *Memoirs of Captain James Wilson*. By the Rev. John Griffin, of Portsea.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

THE last letters received from the missionaries in India announce that they are all in good health.

Dr. Carey says, he has reason to bless God, that he was never better, nor more able to pursue his labours. By a letter, dated July 14, 1815, he says, "I expect to baptize nine persons next sabbath-day."

The following Letter was written by Sebuk-rama in, Bengallee, addressed to the Reverend George Barclay, Kilwinning, Scotland.

"VICTORY TO GOD. Sebuk-rama supplicates an interest in the compassion, holiness, forbearance and gospel of God.

"Receive my affectionate acknowledgements, and ten thousand thousand expressions of my love. I must now relate the particulars of my reception of the gospel: and, first, from the day of leaving my mother's womb to come into this infamous world, I prepared my soul and body to break the commands of God; I worshipped, served, and praised, and partook of the offerings to the gods and goddesses; my mind was wicked; I associated with the vile; I was unrighteous; full of wrath and of filthy conversation; resorted to wicked places; and, being intoxicated with abominable pleasures, I gave that body which should have been the temple of the blessed God, to the devil, and prepared my everlasting bed in hell, at once to lie down in eternal torments.

"At length, at a certain time, in the Khooroot market-place, Ramkrish-na-pooru, Mr. W. Ward, and our soul's beloved brother Krishnapal, came to the house of Mr. Cunningham, at which time and place, making known the words of Jesus Christ and the good news, they left a New Testament, and pious books, which books our excellent brother Jugunnat'ha receiving into his own

hands, placed them in his house.—At this time, I was a servant in the cannon foundry in the Fort.—On the above day, about four o'clock in the afternoon, after leaving my work, immediately on my arrival, brother Jugunnat'ha said, 'Brother, God has called us; and has sent a messenger of the holy book.' I said, 'Well, brother, as soon as I have ate a morsel, I will come from home, and look at it.' After a little time, I returned, and read, and examined the book.—I saw it contained only the way of holiness, and that God for sinful men in his own body, bearing sufferings, had completed the sacrifice. Therefore, brother, judging in thy own mind, see that in this we may indeed obtain salvation. This is certainly the truth. Being confident of this, the same night two or three friends getting together, and throwing open the doors of our hearts, we confessed that we had committed the blackest crimes, and wept much. We confessed to each other, that our Lord Jesus Christ was truly the Son of God, the Saviour of sinners: we really believed this, and making it certain in our minds, with, a loud voice we called out in faith, 'Oh! Lord? where art thou! Oh! Saviour, save us.' Then closing our eyes, we saw, through our tears, the light which the Holy Spirit had shed in our hearts. Thus, possessing a mind fixed in faith, we were brought to hate all transgression and sin, all evil connections and works, the gods and goddesses; all the evil customs of this wicked world, so that hearing of them, our ears tingled, and seeing them, we turned another way. This we considered as the pouring out of the Holy Spirit; and, through the mercy of the Lord Jesus Christ, our minds became prepared. Then God, taking hold of my hand, and raising me from an unfathomable hell of everlasting sorrow, placed my feet on Mount Sion, and prepared me to enjoy everlasting life in his service.

"Thus obtaining the mercy of God,

and being full of joy, I would be ever ready with my Spirit in the work of God, in ascribing blessing to the Holy Spirit, and in proclaiming for the salvation of sinners, the glad tidings of our Lord Jesus Christ's death. Wherefore, I intreat, that having thus found the Saviour, you will kindly pray for this sinful, wicked, ungodly, unbelieving man, that Satan may never enter into him, nor into those brethren and sisters who live in the same place, nor into any who may embrace the gospel.

"This is now my desire, and day and night, full of fear, this is my prayer to God, that I may be constantly ready to proclaim his gospel."

Dec. 30, 1814.

Extract of a Letter from the Rev. Mr. Chater to the Missionaries at Serampore.

"Columbo, March, 17, 1815.

"DEAR BRETHREN,

"OUR little church, on the 1st of January, was increased from three to five; Mr. and Mrs. Campbell on that day put on Christ by baptism; and now, like the Ethiopian eunuch, are going on their way rejoicing. We find in them a considerable acquisition to our comforts. They are Christian friends, such as we have long felt the want of; persons with whom we can take sweet counsel, and walk to the house of God in company. There are several in the 73d regiment that we hope are truly pious, and some of the best of them are agitating the subject of baptism. I hope some of them will soon follow the example of Mr. Campbell, who, even in New S. Wales, was a leader among them. We have hopes, that the Lord is taking possession of the hearts of some, who have hitherto been entire strangers to religion. One man, an Irish Catholic, who was some time ago condemned to be shot, and pardoned after the cap was drawn over his face, is now an attentive hearer. I visited him once or twice in the condemned cell, before the most awful things I could say made the least impression on his mind, though he considered himself even at that time a penitent. I left him on Saturday, telling him I had

not the least hope for him; that it appeared to me he was to that moment a stranger to true penitence, and that if he did not begin to weep for sin immediately, I feared he would weep, and wail, and gnash his teeth for it in hell for ever. As he afterwards said, he thought me, on this occasion, very harsh. I visited him on the sabbath morning, and found him in such a state, as it appeared to me, that I wished to see him, deeply sensible of his guilt, his misery, and helplessness. I began then to point him to the Lamb slain from the foundation of the world. And though he was deplorably ignorant, had much encouragement to hope, that he was brought to place his whole trust in the great atoning sacrifice. One thing, however, which was not pleasant, was, that he could not be satisfied without having a priest; and confessing to him. But, on the Monday morning, the time appointed for his execution, he appeared fully prepared to meet death. As soon as he left the cell, 'This,' says he, 'is a blessed day; it is the best day I have ever seen.' The priest, in going to the place of execution, walked before him, muttering Latin prayers. Mr. Armour, who had also attended him in the cell, on the one hand, and myself on the other. I constantly warned him against false dependences; reminding him, that there is but one Saviour, one Advocate, one Intercessor. He gave such appropriate answers to all I said, and enjoyed such a composed and happy state of mind, that if he had died, his death would have come but little short of being triumphant. The same week that this occurred, we began a prayer meeting at our house in the Fort, at which, though he had to march for Kandy at two next morning, he was present, and seemed determined to seek the Lord. After all that he said, and felt in the near prospect of death, he gives at present no good evidence of conversion; but is brought to attend the means, and we hope will not be permitted to attend in vain. With regard to the inhabitants of Columbo, I can say but little. All classes of society are deeply sunk in earthly, vain de-

light; and, with a very few exceptions, no voice seems yet to have done the least towards awakening them. The person, of whom, (as also of his wife and son) I had at one time some hope, who intended proposing himself for baptism when I began preaching in Portuguese, by a little heat of the sun of persecution appears to be scorched up; and, so far as it regards a public profession, seems withered away. In general, when I preach in Portuguese, I have a full house. May we not hope, yea, ought we not to pray, and expect, that the seed will not be sown in vain. I have now delivered a number of discourses in Cingalese; but, after all that we have heard of the many thousands of Christians in this island, I am not able yet, among the Cingalese, even in the metropolis, to find fifty who have so much regard for religion as to wish to hear a sermon. I hope, when I have so far advanced in the language as to enable me to preach oftener, I shall have to send you better information. Our grammar is now nearly completed. We were wishing to put it to the press some time ago, as the little we have to do to it would be ready, by the time it is wanted, even if we go on at our usual slow rate.

"The king of Kandy is now a close prisoner in this Fort. So far as you wish to look on this event as politicians, you will have better information than I can give, through other mediums. As missionaries, we rejoice most of all in this conquest, in the hope, that it prepares the way for one of another kind: one that will make all the conquered, not only as this does many, more happy in this world, but eternally blessed. Hasten it, O Lord, is the language of our hearts. 'Let thy work appear unto thy servants,' &c.

"As we have now five boys, and the means of educating and providing for them in this country are so scanty, and they are a heavy burden upon me, and a serious hinderance in my work, we have been induced to embrace a most favourable opportunity that offers of sending them home to the care of Mrs. Chater's father. You will conclude, that with the fear of God before our eyes we could

not take a step of so much importance without mature deliberation and much prayer. We have only to pay 200 rix dollars each for their mess. The vessel is a transport, chartered by government, and the passage therefore is free. We have met with a very suitable person who will take charge of them, without requiring any more recompence than her provisions, while on board, which are readily granted her from the mess. Should they never become missionaries, we shall be much more pleased with the idea of their being in England than here. If they are designed by the great head of the church to labour for him, they will, we conceive, by going home, gain much more than they will lose. They will have to learn the languages of this country, as we do: but they will obtain an enlargement of idea, a store of knowledge, and energies of body and mind to do good, such as they never could in this country. And if they are qualified and disposed to become missionaries, their parents being engaged in the work will be, we may suppose, an additional inducement to lead them on.

"P. S. I ought to have said, it was owing to the kindness of the governor that we got a passage for our boys; and that Lord Molesworth, who is going in the ship, has kindly promised to pay them every attention in his power. I remain, &c.

"J. CHATER."

This vessel (The Arniston) foundered at sea, on her passage, and nearly all the crew perished, among whom were these two children, the person to whose care they were committed, and Lord and Lady Molesworth.

INTERESTING LETTER FROM MRS. JUDSON.

Rangoon, April 23, 1814.

MY DEAR BROTHER NEWELL,*

A FEW days since, we received yours of December 18th, the only one we have

* The remarkably interesting memoir of Mrs. Newell, have been republished in England, and is worthy the attention of all persons who are anticipating missionary labours.

ever received since you left us at Port Louis. It brought fresh to my mind a recollection of scenes formerly enjoyed in our dear native country. Well do I remember our first interesting conversations on missions, and on the probable events which awaited us in India. Well do I remember the dear parental habitation, where you were pleased to favour me with your confidence relative to a companion for life. And well do I remember the time, when I first carried your message to the mother of our dear Harriot, when the excellent woman exclaimed, with tears in her eyes, "I dare not, I cannot speak against it." Those were happy days. Newell and Judson, Harriot and Nancy, then were united in the strictest friendship; then anticipated spending their lives together in sharing the trials and toils, the pleasures and enjoyments of a missionary life. But, alas! behold us now! In the Isle of France, solitary and alone, lies all that was once visible of the lovely Harriot. A melancholy wanderer on the island of Ceylon is our brother Newell, and the savage heathen empire of Burmah, is destined to be the future residence of Judson and Nancy. But is this separation to be ever? Shall we four never again enjoy social, happy intercourse? No, my dear brother, our separation is of short duration. There is a rest, a peaceful happy rest, where Jesus reigns, where we four soon shall meet to part no more. Forgive my gloomy feelings, or rather forgive my communicating them to you, whose memory, no doubt, is ever ready to furnish more than enough for your peace.

As Mr. Judson will not have time to write to you by this opportunity, I will endeavour to give you some idea of our situation here, and of our plans and prospects. We have found the country as we expected, in a most deplorable state, full of darkness, idolatry, and cruelty—full of commotion and uncertainty. We daily feel, that the existence and perpetuity of this mission, still in an infant state, depend, in a peculiar manner, on the interposing hand of Providence, and from this impression alone, we are encouraged still to remain. As it respects our temporal privations, use has made them familiar and easy to be borne; they are of short duration, and when brought in competition with the worth of immortal souls, sink into nothing. We have no society, no dear Christian friends, and, with the exception of two or three sea captains who now and then call on us, we never see a European face. But then we are still happy in each other, still find that our own home is our best, our dear-

est friend. When we feel a disposition to sigh for the enjoyments of our native country, we turn our eyes on the miserable objects around. We behold some of them labouring hard for a scanty subsistence, oppressed by an avaricious government, which is ever ready to seize what industry had hardly earned; we behold others sick and diseased, daily begging the few grains of rice, which, when obtained, are scarcely sufficient to protract their wretched existence, and with no other habitation to screen them from the burning sun, or chilly rains, than what a small piece of cloth raised on four bamboos, under the shade of a tree, can afford. While we behold these scenes, we feel that we have all the comforts, and, in comparison, even the luxuries of life. We feel that our temporal cup of blessings is full, and runneth over. But is our temporal lot so much superior to theirs? O how infinitely superior our spiritual blessings! While they vainly imagine to purchase *promotion* in another state of existence, by strictly worshipping their idols, and building pagodas, our hopes of future happiness are fixed on the Lamb of God who taketh away the sin of the world. When we have a realizing sense of these things, my dear brother, we forget our native country and former enjoyments, feel contented and happy with our lot, with but one wish remaining, that of being instrumental of leading these Burmans to partake of the same source of happiness with ourselves.

Respecting our plans, we have at present but one, that of applying ourselves closely to the acquirement of the language, and to have as little to do with government as possible. Mr. Carey has never yet preached in Burman; but has made considerable progress towards the completion of a grammar and dictionary, which are a great help to us. At present, however, his time is entirely taken up with government affairs. It is now almost a year since he was first ordered up to Ava, which time has been wholly occupied in the king's business. He has just returned from Bengal, is now making preparations for Ava, where he expects to form a new mission station. His family go with him, consequently we shall be alone, until the arrival of Mr. Rice, who, we hope, will arrive in six or seven months.

Our progress in the language is slow, as it is peculiarly hard of acquisition. We can, however, read, write, and converse with tolerable ease; and frequently spend whole evenings very pleasantly in conversing with our Burman friends. We have been very fortunate in procuring

good teachers. Mr. Judson's teacher is a very learned man, was formerly a priest, and resided at court. He has a thorough knowledge of the grammatical construction of the language; likewise of the Palee, the learned language of the Burmans.

We are very anxious to hear from our dear brethren, Nott and Hall. We firmly believe they will yet be permitted to remain in India, notwithstanding their repeated difficulties. They have, indeed, had a trying time; but, perhaps, it is to prepare them for greater usefulness. We have not yet received our letters from America, or had the least intelligence what were the contents of yours. Ours were sent to the Isle of France, about the time we arrived at Madras, and the vessel which carried them has not been heard from since. You may easily judge of our

feelings at this disappointment. Do write us, as soon as possible, the contents of yours, whom they were from, what news, &c. and if convenient, copy a few of the most interesting, and send them to us. *You can hardly form an idea with what eagerness we receive every scrap of intelligence from any part of the Christian world.* Write us long and frequent letters. Any thing respecting yourself, or the other brethren, will be interesting to us. I do not ask you to excuse this long letter, for I doubt not your interest in our concerns. Pray for us, and be assured you are constantly remembered by

Your still affectionate sister,

NANCY JUDSON.

N.B. Mr. Judson desires his love, and says you must receive this letter as from both of us.

Domestic Religious Intelligence.

PERSECUTIONS

OF THE

FRENCH PROTESTANTS.

DESIROUS of giving our aid to promote the benevolent object of the Protestant Dissenting Ministers in London, we take the earliest opportunity of giving a place to the Resolutions passed at two meetings at Dr. Williams's Library:

THE General Body of Protestant Dissenting Ministers in London, of the Three Denominations, deeply affected with the sufferings of their fellow brethren in the south of France, held an extraordinary meeting, Nov. 21st, at the Library, Red-cross-Street. On this occasion, nearly one hundred ministers assembled; and, after long and solemn deliberation, they determined unanimously to adopt the Resolutions which are annexed; and to appoint a Deputation, consisting of the Rev. Robert Aspland, the Rev. Mark Wilks, the Rev. William Newman, and the Rev. Thomas Morgan, the librarian and secretary, to confer with his Majesty's Government, and to request their good offices with the court of France, for the liberty and protection of the reformed. The conference was obtained on Saturday, November 25; and the strongest assurances were given by the Earl of Liverpool of the deep

regret experienced by the Ministers of his Royal Highness the Prince Regent, at the horrid scenes which have been lately witnessed in France, and of their disposition to use their utmost efforts for the support of the freedom of religious faith and worship.

The Report of the deputation was communicated at a meeting summoned for Nov. 28; and the satisfaction it afforded, will be learned from the resolutions which followed. It was also intimated, that since the former meeting, an ordinance had been issued by the French King, occasioned by an assault on a Catholic officer at Nismes, which we hope will be obeyed, and prove the commencement of vigorous measures on the part of the French Government, for the punishment of those who have so long massacred the Protestants with impunity.

*Library, Red-Cross-Street,
Nov. 21, 1815.*

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations, summoned to take into consideration "The propriety of applying to his Majesty's Government to interpose their good offices with the Government of France, for the protection of the French Protestants who appear to be suffering the most violent and inhuman persecu-

tion on account of their attachment to that religion, in the defence of which our forefathers shed their blood."

Rev. D. TAYLOR in the Chair.

It was unanimously Resolved,

1. That we have learned from our holy religion, and from happy experience, that liberty of conscience and of religious worship, is one of the best blessings of the Almighty Creator.

2. That, enjoying this inestimable blessing ourselves, through the signal mercy of Divine Providence, and the equity and liberality of the Legislature and Government of these realms, we cannot but desire its universal extension.

3. That we are prompted by the liveliest sympathy to take an interest in the condition of our Protestant brethren on the Continent of Europe, whose fathers, in concert with our own, at the period of the Reformation, recovered the precious rights of conscience at the expense of their property and lives.

4. That we had hoped, from the experience of the inefficacy, impolicy, and impiety of persecution, and from the spread of knowledge throughout Europe, that the time was at length come when religious liberty was universally acknowledged to be the inalienable birth-right of every human being.

5. That we have learned with astonishment and grief the state of our Protestant brethren in the South of France, who are suffering under the horrors of persecution,—their dwellings and property ravaged or consumed—numbers of them driven into exile—their pastors silenced—their temples shut up—their children dragged from the arms of their parents in order to be rebaptized according to the Roman Catholic ritual, and whole families brutally massacred.

6. That our surprise and horror at these merciless deeds are aggravated by the recollection that the present Government of France has been in a great measure restored and sustained by British treasure, British valour, and British blood;—exertions and sacrifices, which his Majesty's Government has avowedly made for the promotion and preservation of the peace, independence, and happiness of all Europe, and which must be considered as made in vain, if our French Protestant brethren be not protected by the restored Government of France, from the fury of savage persecutors, whether single or combined.

7. That we are not uninformed, that the events which we behold with so much concern and alarm, are attempted to be accounted for and excused by the state of political parties in France—but that whilst, as ministers of religion, we hold it to be

a sacred duty to stand aloof from all political factions, whether at home or abroad, we cannot suffer this pretext to deaden our sympathy with our suffering Protestant brethren—because the history of persecution in all ages shows, that persecutors have done homage to liberty and charity, by disguising their cruelty under political pretences—and because, in the present instance, it appears that the Protestants of France have been, and are, as much divided in their political opinions and predilections as any other body of Frenchmen—that the rage of the persecutors has been directed against Protestants without distinction, and that Protestants only appear to be the objects of their unchristian resentment and vengeance.

8. That the British Government has often distinguished itself by using its power and influence, with due respect to the independence of other nations, on behalf of the injured and oppressed for conscience' sake—and that the Princes of the august House of Brunswick have been justly and honourably considered, from the era of their happy accession to the Throne of these Realms, as the Protectors of the Protestant interest of Europe.

9. That it appears to us that never was there a more urgent call for the interposition of the Government of the United Kingdom, than in the present instance, when persecution is raging in France against such as hold the same religious faith which is professed by Britons, and that under the reign of a Monarch, who owes his restoration—to the supreme power—to the energy—valour and perseverance of the arms of this Protestant empire.

10. That on these grounds a Deputation be appointed to represent our sentiments to his Majesty's Government, and to express our confidence that the Ministers of His Royal Highness the Prince Regent will employ their good offices with the court of France, in obtaining for our suffering Protestant brethren immediate relief and permanent security.

11. That such Deputation consist of The Rev. Robert Aspland, The Rev. Mark Wilks, The Rev. William Newman, and the Rev. Thos. Morgan, Librarian and Secretary.

T. MORGAN, Secretary.

Library, Red-Cross-street,
Nov. 28, 1815.

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations, convened to receive the Report of their Deputation, appointed on the

21st instant to request an interview with his Majesty's Government, on the subject of the Persecution of our Protestant Brethren in France,

The Rev. A. REES, D.D. F.R.S. F.L.S.
in the Chair.

It was unanimously Resolved,

1. That this Meeting receives, with the highest gratification, the assurances of his Majesty's Government, to the Deputation from this Body; that they feel the deepest regret at the dreadful scenes lately witnessed in France, and that they are using, and will continue to use, their best efforts in their communications with the French Government, to secure to all classes of French subjects, whether Protestant or Catholic, the full enjoyment of the advantages which the Constitutional Charter provided for them.

2. That, deeply compassionating the case of our French Protestant brethren, who have been despoiled of their goods, and deprived of their houses of prayer, we recommend it to our brethren, and our congregations throughout the United Kingdom, to raise pecuniary contributions for the relief of these sufferers for conscience' sake.

3. That a Committee of Inquiry, Superintendence, and Distribution, consisting of seven Members of each Denomination, be appointed to correspond with our brethren in the country on the subject of the foregoing Resolution, and otherwise to carry the said Resolution into effect.

4. That, with the consent of the Trustees of the late Dr. Williams, the meetings of the Committee be held at the Library, Red-Cross-Street, where all Communications and Contributions will be received by the Rev. Thomas Morgan, the Librarian and Secretary to the Three Denominations.

T. MORGAN, Secretary.

BIBLE SOCIETY.

To the Editors of the Baptist Magazine.

As the patronage and address of the Prime Minister are among the best answers to those who charge the Bible Society with seditious designs, your insertion of the inclosed, in the next number of your useful publication, will oblige the committee.

Yours respectfully,

Dec. 16, 1815.

JOS. TARN.
ASSIS. SEC.

On Tuesday, the 5th of Dec. ult. the Earl of Liverpool presided at the second Anniversary of the Cinque Ports Auxiliary British and Foreign Bible Society, in Dover, of which his lordship is the president. On taking the chair, the noble earl adverted to the dignified state to which, under the superintendence of Divine Providence, this nation had been raised, in the estimation of Europe, which rendered it important for us to justify this good opinion, by showing that Britain, great in arts and arms, was, by the tone of her moral feeling, justly entitled to the pre-eminence she had so happily attained. It became our first duty, to spread the benign influence of Christianity, the knowledge of pure religion, to the utmost bounds of the earth.

His lordship remarked, that this society had its origin at a period of national calamity, when the bonds of civilized society were nearly burst asunder; and we should demonstrate, that now, when prosperity was smiling on us with her choicest favours, we would not relax from our exertions, but, with increased ardour, determine, that, in prosperity or adversity, we would persevere, till the whole world was illumined with the light of divine revelation!

On receiving the thanks of the meeting, his lordship entered more particularly into the nature and merits of the institution. As a member of the established church, from education and habit, but much more so from consideration and conviction, he was particularly desirous of promoting its interests, to the utmost of his ability. Under this impression, he had recently appeared on a public occasion, as a supporter of the Society for promoting Christian Knowledge. He was anxious to extend the influence and advantages of that institution; but he saw no reason why he should not, at the same time, afford the British and Foreign Bible Society every assistance in his power, and evince an equal anxiety to promote its success. The objects of the two societies were *one*—that of dispersing the uncorrupted word of God; and, as the means in each were pure, he should always consider it an honour to aid them, or any other society which had the same object in view, and was labouring to effect the same end—the dissemination of Christianity over the habitable globe.

His lordship was a friend to the Bible Society, because it could operate where, from national custom, or the prevalence of different sentiments, the Society for promoting Christian Knowledge would not obtain admission. The universality of the object, proposed by the British and Fo-

reign Bible Society, its tendency to unite all Christians (however divided on subjects of minor concerns) in the bonds of Christian sympathy and benevolence, gave it, in his lordship's mind, a powerful claim to universal support.

The noble earl concluded a speech, of great energy, liberality, and decision, by stating, that, in accepting the office of president, he had considered that he was performing an act of duty; and, if his influence had had the happy effect of benefiting the society, his end was fully answered; and he should feel it his duty to persevere the zealous friend of the British and Foreign Bible Society, as long as he existed.

On quitting the chair, his lordship presented the society with a second donation of £50.

DESIGNATION OF A MISSIONARY.

LAST evening, Oct. 6, at six o'clock, we held a meeting at Mr. Holloway's meeting-house, Counterslip, for the designation of Mr. Thomas Griffiths, a missionary student in the Bristol Academy, who is going to join Mr. Chater, at Ceylon.

After singing, the Rev. Mr. Vernon, of Downend, read the 53d chapter of Isaiah, and prayed. Mr. Dyer, of Reading, then introduced the service, and requested Mr. Griffiths to give a brief account of his own conversion to God, and of the motives which induced him to devote himself to the instruction of others, and especially of the heathen, in the great truths of Christianity; as well as a summary of the leading truths on which he intended to insist, in the course of his missionary labours: with which Mr. Griffiths complied. Mr. Winterbotham, of Shortwood, prayed the ordination prayer. Several pastors of churches present expressed their earnest concurrence by laying on their hands, viz. Dr. Ryland, Mr. Thorpe, Mr. Roberts, and Mr. Holloway, of Bristol; Mr. Ward, of Melksham; Mr. Griffiths, of Wooton; Mr. Dyer, of Reading; and Mr. Saffery, of Salisbury. Mr. Saffery then gave him a very serious and impressive charge, from Acts, xxvi. 17—23. And, after this, Dr. Ryland presented him with a Bible, in the name, and by the desire of, Mr. Palmer, of Shrewsbury, and the church under his care, (of which Mr. Griffiths was a member, and by whom he was recommended to the work of the Lord,) adding a short address. Mr. Windyatt, the Independent

minister, of Totness, who was supplying at Tabernacle, then concluded in prayer. Though the weather was quite unfavourable, yet the auditory was very numerous, and the whole service pleasant and solemn. Mr. Griffiths has married Miss Jane Edwards, a member of the Baptist church in Broadmead. They are expected to sail by the 19th of this month, with six missionaries in Mr. Wesley's connection.

Dec. 7, 1815. J. RYLAND, Sec.

The ship, which was hired by government to carry the mail to India, sailed from Gravesend, Dec. 20. We hope many British Christians will pray, that Mr. and Mrs. Griffiths, with their companions, may have a "prosperous voyage, by the will of God."

HANTS AND WILTS SOCIETY.

At the last district meeting, held at Broughton, Sept. 20, there was a collection for village preaching; and, during the intervals of worship, the business of the association was adjusted, and subscriptions and collections for the mission received, which, this year, amount to 401*l.* 13*s.* 1½*d.* The ministers and committee of this society, thankfully congratulate the respective congregations on their increased exertions in this great cause; reminding them, at the same time, of the more abounding labours of our brethren, in their still-extending sphere of action.—We understand that 14,000*l.* were expended in the various branches of the mission in the year 1814, of which 7000*l.* were contributed by the missionaries who are thereby speaking to us, in the language of the apostolic address, "Be ye also enlarged."

We are happy to find, that the collections for the mission at Reading, this year, have amounted to nearly 100*l.* which is more than has been subscribed, in that respectable town, in any former year.

MEETING AT NEWBURY, BERKS,

*For re-opening the Baptist Meeting,
&c. &c.*

ON Tuesday, Nov. 6, the Baptist meeting-house, at Newbury, was re-opened, after a considerable enlargement. Mr. Winterbotham, of Horsley, preached in the morning, from Isaiah, xlix. 13—21; and Mr. Saffery, of Salisbury, in the evening, from Jude, 23. Prayer was offered, on the occasion, by Mess. Dyer,

of Reading; Dobney, of Wallingford; Godwin, of Great Missenden; Winterbotham, Saffery, and by the Independent and Wesleyan ministers resident in the town. The services were attended by a numerous and attentive congregation; and the collection amounted to 26*l.* 6*s.* 9*d.*

In the interval of the services, the ministers and friends, belonging to several neighbouring churches, met in the vestry; when the following resolutions were passed unanimously:

I. That we form an annual association comprising the Particular Baptist churches at Reading, Newbury, Wallingford, and Wokingham; with liberty to unite with any others in the neighbourhood, which may, at any future meeting, be deemed eligible.

II. That our meetings be held at each place in rotation, on the second Wednesday in June; to which each church shall send a letter, giving an account of its state for the year preceding. Two sermons shall be delivered on the occasion; one preacher to be named by the association, and the other by the church where the association is held.

III. That, as the introduction of the gospel into villages is one object of our union, a fund be raised, for that purpose, by an annual collection from every church, to be brought to the association, and then and there disposed of.

IV. That this association be also an Assistant Baptist Missionary Society; each church agreeing to render assistance according to its ability, in the way most agreeable to itself; and that the yearly accounts be examined and passed at the time of the association.

V. That Mr. I. E. Bicheno, of Newbury, be treasurer; and Mr. Dyer, of Reading, be secretary to the association, for the year ensuing.

After which, it was agreed, that the first meeting should be held at Wallingford, in June next; and Mr. Dyer was nominated by the association to preach.

WALES.

THE Rev. Christmas Evans is about to form penny-a-week societies throughout the twelve churches in Anglesea, over which he presides; all of which, excepting one, have been formed, by the blessing of God, upon his ministry. The amount collected is to be divided between the Baptist Missionary Society—the Baptist Irish Society—and the support of itinerant preaching in Anglesea.

NEW MEETINGS OPENED.

WHEATHAMSTEAD.

ON the 5th of July, a singularly neat meeting-house was opened at Wheathamstead, near St. Alban's. The morning service commenced with prayer and reading, by Mr. J. Newsom, of St. Alban's. Rev. John Clayton, jun. preached, morning and evening; and the Rev. F. A. Cox, of Hackney, in the afternoon. The devotional exercises of the day were conducted by the Rev. Messrs. Harris, of Market-street; Carter, of St. Alban's; Sloper, of Hitchin; Smith, of Redburn; Daniels, of Luton; and Gilbert, of Bushey. The place was thronged; and, in the evening, to such excess, as rendered it necessary to withdraw into the open air. The services throughout were highly interesting, and many expressed themselves as never more gratified on any similar occasion. This cause is still in its infancy, having only been introduced into this populous village about three years; but so much has it been blessed, that a numerous congregation is raised, and it is already in contemplation to form a church.

A farther appeal to public liberality will be necessary.

SOUTHWICK.

NOVEMBER the 1st, 1815.—A new Baptist meeting-house was opened for divine worship, at Southwick, in the parish of North Bradley, in the county of Wilts. Mr. Gough, of Westbury, Leigh, preached in the morning, from Exodus, xx. 24; Mr. Seymour, of Beckington, in the afternoon, from Isaiah, li. 3; and Mr. Clift, of Chapmanslade, in the evening, from Psalm lxxxix. 4. The devotional services were conducted by Messrs. Clift, of Bradley; Edmonds, of Bratton; Flower, of Frome; Stephenson, Independent minister; and Butcher, Harris, and Couzener, of Trowbridge. The church, in this place, is of long standing. The place in which they had, till now, assembled, was erected in 1709, had become too small, and, from its decayed state, unfit to be repaired, and dangerous to meet in. The people were literally poor, and all they could do towards defraying the expenses of the building was by their daily earnings; they have exerted themselves to the utmost, and, to the astonishment of their surrounding Christian friends, about 350*l.* has been raised; a debt of 300*l.* remains,

for liquidating of which, they will be under the necessity of soliciting the aid of the friends of religion.

ORDINATIONS.

IPSWICH.

ON the 15th of November last, Mr. James Payne was ordained to the pastoral office, over the Baptist church at Ipswich, in Suffolk. On this occasion, the following ministers were engaged: Mr. Thompson read and prayed; Mr. Cowell opened the business of the day, and asked the usual questions, &c.; Mr. Weare, pastor of the other Baptist church in Ipswich, prayed the ordination prayer; Mr. Brown, of Stowmarket, gave a very excellent charge to the minister; Mr. Keeble, of London, preached to the people; and Mr. Smith, of Ilford, preached in the evening: on this occasion, it is hoped, that God was present of a truth, and many found it good to be there. It is remarkable, that four of the ministers engaged, had been sent into the ministry by this church.

WALES.—LIXUM GREEN.

JANUARY the 31st, 1815.—Mr. Robert Edwards having been chosen to the pastoral office by the Baptist church, at Lixum-Green, near Holywell, Flintshire, was ordained. The work was carried on as follows:—The service of the day commenced, by reading a part of the word, and prayer, by T. Davies; Evan Evans delivered the introductory discourse; J. Edwards, of Langollen, asked the usual questions, and received the confession of faith. Mr. Edwards was then set apart, by prayer and imposition of hands, by Abel Vaughan and Richard Foulkes. A. Vaughan delivered the charge to the pastor, from Acts, xx. 28; R. Foulkes to the church, from 1 Thess. v. 12, 13. At two o'clock, E. Evans prayed, and Ellis Evans preached from Eph. iii. 18, 19; and J. Edwards from Matt. xxiv. 14. At six o'clock, J. Edwards prayed, and Hugh Hughes preached from Rev. xxii. 17, and E. Jones from Heb. vii. 25, and concluded by prayer. The night before, R. Roberts, of Lanefydd, introduced the service by prayer; then Evan Evans, of Cefnmawe, preached from John, iii. 30; and T. Davies, of Cefnbychan, from Luke, xxiv. 26.

September, 1815.—Edward Roberts was ordained as an assistant to Robert Edwards, in the church at Lixum-Green, Flintshire. At ten o'clock in the

morning, T. R. Davies prayed; R. Edwards delivered the introductory discourse, and he was set apart, by prayer and imposition of hands, by several ministers. J. Edwards preached to the minister from 2 Tim. xi. 5; and Ellis Evans to the congregation, from Gen. iii. 22—24. At two o'clock, R. Roberts prayed; James Morgan preached from Rev. xii. 1; and E. Evans from John, i. 17. At six o'clock, R. Edwards prayed; Ellis Evans preached from Matt. xvi. 24; and J. Edwards from Jer. xxxii. 40, and concluded by prayer. The night before, Evan Evans prayed, and Evan Jones preached from Isa. xxv. 8, and T. R. Davies from Tim. iii. 16.

LANEFYDD.

November the 2d, 1815.—Mr. Ellis Evans, a late student at Abergavenny, was set apart to the pastoral office, over the Baptist church meeting at Lanefydd, Lansanan, and Langernyw, Denbighshire. The work was carried on in the following manner:—At ten o'clock in the morning, J. Thomas, of Lanrwst, prayed; Ellis Evans preached from Matt. vi. 10, and J. Edwards from Rom. iii. 25. At two o'clock, E. Roberts prayed; T. R. Davies delivered the introductory discourse, asked the usual questions, and received the confession of faith; then he and E. Evans, and J. Thomas, prayed the ordination prayer, which was attended with laying on of hands. E. Evans gave the charge to the pastor from Titus, ii. 1, and J. Thomas to the church, from Mark, xvi. 19, 20. J. Edwards and T. R. Davies preached in the evening. The night before, Ellis Evans began the service by reading and prayer; then E. Roberts, of Lixum, preached from Rom. viii. 3, and E. Evans from Cant. viii. 6.

HAY.

JUNE the 23d, 1815.—The Rev. Mr. Fereday was ordained to the pastoral office, over the particular Baptist church at Hay, in Brecknockshire; and, at the same time, their new place of worship was opened. Mr. Daniel, of Buitth, began the service of the day, by reading and prayer; Mr. Rowland, of Abergavenny, delivered the introductory discourse, received Mr. Fereday's confession of faith &c. Mr. Brown, of Kington, offered the ordination prayer; Mr. Thomas, tutor of the Baptist Academy at Abergavenny, gave the charge from Mark, xvi. 15, *Go ye into all the world, &c.* Mr. Rowland addressed the church from Ps. lxxix. 9, *For the zeal of thine house hath eaten me up;*

and Mr. Higgins, of the Methodist connection, concluded the service with prayer. Met in the afternoon at five o'clock: Mr. Brown prayed; Mr. Wyke, of Abergavenny, preached from Rom. v. 10; Mr. Thomas also preached from Psalm cvi. 4, and concluded in prayer. Mr. Paxton, of Kington, gave out the hymns. All the services were conducted in English. The place was very much crowded all the day; the audience attended with great solemnity, and many, we have reason to believe, rejoiced in the light of God's countenance.

The present church at Hay, was formed in 1813. The erection of the place of worship cost 700*l.* of which the congregation have contributed 200*l.* An application will be made to the religious public for the remainder. It appears, from the history of the Welsh Baptists, by the late Rev. Joshua Thomas, that a Baptist church was formed at this place, as early as 1649, and was a branch of the Baptist church at Olchon, founded in 1633.

UTILITY OF SUNDAY SCHOOLS.

A SUNDAY school, connected with the Baptist church, Meeting-House-Alley, Portsea, was opened April 28, 1808. Since that period, about 1500 children, of both sexes, have been admitted; some of whom have become members of the church. FIFTY of the teachers have also put on the Lord Jesus Christ, by being baptized! A juvenile library has been established for the use of the scholars and teachers. A juvenile missionary society has been recently formed in the school. Upwards of 300 scholars subscribe a half-penny per week each, with the consent of their parents, which sum they are not permitted to exceed. The method of conducting this collection is very simple: A general collector is appointed, who, on each sabbath, receives from every teacher the produce of his class. No interruption takes place, as the account is kept by means of a mark upon the class board against the names of the subscribing children.

Baptist Academical Institution AT STEPNEY.

THE annual general meeting of the above society, is to be held, January the 10th, 1816, at the New London Tavern, Cheapside, at six o'clock in the evening. At this meeting, a report, containing the transactions of the past year, and the pre-

sent state of the Academy, will be read to the subscribers. All persons desirous of promoting this institution, are requested to attend.

Baptist Monthly Prayer Meeting IN LONDON.

A MONTHLY meeting for prayer will be held (on the third Tuesday in each month) by fifteen of the Baptist congregations, alternately, at their places of worship. Several of the churches being, at present, destitute of pastors, suggested this measure. At these meetings it is intended, occasionally, to mention articles of missionary intelligence. Two ministers will engage in prayer, in rotation, and another deliver an address. The first meeting to be at Mr. Austin's meeting-house, Elim-place, Fetter-lane, on January the 16th, 1816, to commence at half-past six o'clock; Mr. Cox to deliver the address.

GUARDIAN SOCIETY

*For the Protection of Public Morals,
and removing Prostitutes from the
Streets.*

THE first public meeting of this Society, was held, on Wednesday the 13th of December, 1815, at the New City of London Tavern, Bishopsgate-street, attended by a very numerous and highly respectable assemblage of both sexes.

The Dukes of Kent and Sussex having been unavoidably prevented attending. Mr. Sheriff Bell, one of the vice-presidents of the society, took the chair, till the arrival of the Lord Mayor, who subsequently occupied it. The Rev. Mr. Watkins read a report which disclosed such scenes of wickedness as shocked every chaste mind, and affected every feeling heart. Several clergymen and dissenting ministers addressed the meeting—the Rev. Joshua Mann, D. Wilson, D. Ruell, J. Clayton, jun. Rowland Hill, C. Hyatt, G. Clayton, and Dr. Collyer.

The Lord Mayor, in addressing the meeting, said, it was the bounden duty of every magistrate to lend his influence to aid the society in the suppression of vice, and the prevention of crimes—that he would see to it, that officers were appointed to watch the streets by day as well as by night, and concluded by recommending a general application to the legislature upon this deeply affecting subject.

The collection, upon this occasion, amounted to nearly 200*l.*

Poetry.

A FRAGMENT.

Who is the happy man?

"He who possesses yonder fields,
"Enjoying all that nature yields,
"And all that mortal can.

He who possesses! didst thou say?

False words, and vain; his happier lot
Was lent him—he possess'd it not—

The tenant of a single day!

And, had he all that mortal could,
Continuance alone, is good;

And these will pass away!

What, though the silver voice of Fame
Delight to shout abroad thy name:

Her trumpet blows a single blast,
And soon the flattering sound is past;
It sinks to whence it came!

Is it that friends, and youth, and health,
And joy, and happiness, and wealth,
Combine to raise a pile so fair,
It stands, as though the force of care
Could never make it bow?

The whirlwind sweeps along the land,
And lays it level with the sand!
Where is the fabric now?

Perchance, for many a sorrow past,
She, whom thou lov'st, is thine at last;
All that was wish'd thou art!

Check thy delight, and pause awhile;
This rapture wears the mask of guile;
Ye are but join'd to part!

This thought, methinks, might well destroy
The burning violence of joy,
And chill the warmest heart.

'Tis death alone that good can give,
We only hope for, while we live,

The azure flut'rer of the east,
Daughter of pleasure and the sun;

Whose life is one nectareous feast,
And hour of joyance never done,
Till the long summer's course is run;

Had it not been awhile her doom,
To sleep within a silken tomb,

Had been a caterpillar still;
And slowly crawl'd, from stem to leaf,
Nor rang'd o'er Persian sweets, at will,
The fairy queen and chief!

So, methinks, the captive mind,

Bursting from its prison clay,

All its shackles left behind,

Unrestrain'd and unconfin'd,

Rises to the realms of day!

Greater diff'rence will there be,

Betwixt the soul in deathless bloom,

And the pale tenant of the tomb,

Than in her former state and she!

Here is darkness—there is light;

Sorrow—joy, for ever bright.

Here, it glimmers for a day;

There, 'twill never pass away!

Like the phoenix, from the flame,

Rising on a new-born wing,

When his tomb he overcame,

Shall the spirit soar and sing.

Death alone can riches give,

Though he seem to wear a frown;

Death can weave a deathless crown!

Who, then, would wish to live?

DEATH.

'Tis heaven's decree, and, man, thy doom;
All that have being and have breath
Must swell the trophies of the tomb;
Shall yield to all-subduing death.

There is no armour here to save,—
Wisdom and riches find no friend;
All flourish but to feed the grave,
And all to dissolution tend.

The tyrant of this dreary land
Accepts no homage, sees no tears,
Firm to the sentence in his hand,
He sweeps the wretch off with his fears.

The brows that coronets adorn,
Lords of the earth and worshipped kings,
He buries in the dust with scorn;
And makes them food for reptile things.

He lays his icy hand and cold,
Upon the burning sons of lust,
And, lo! they lose their eager hold,
Sicken, expire, and turn to dust.

He stops the sordid wretch who builds
New barns, and counts long years to see:
"This night, O fool! resign thy fields."
"This night thy soul's required of thee."

The new-made heir, in all his prime
Of pomp and pride, and youthful bloom,
He hurries off before his time,
A poor possessor of the tomb.

He breaks the lover's ardent vows,
And spoils their hopes when nearly crown'd;
He changes beauty's witching brows,
And shades his mournful image round.

The just alone his power despise;
And hail the dart with all its pain:
They die to live, and fall to rise,
Triumphant o'er the tyrant's reign.

They all repose in guarded bowers,
Their souls at rest on Canaan's shore:
They shall come forth again as flowers,
Never to droop nor wither more.

R. THOMPSON.